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PERIODICAL COLLECTION

THE
MASONIC REVIEW.

BY C. MOORE.

"An Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—LAFAYETTE.

VOLUME V.

CINCINNATI:
PRINTED BY J. ERNST, 183 MAIN STREET.
1850.

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THE MASONIC REVIEW.

VOL. V.

CINCINNATI, OCTOBER, 1849.

NO. 1.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

SOME ACCOUNT OF THE SCHISM WHICH TOOK PLACE DURING THE LAST CENTURY AMONGST THE FREE AND ACCEPTED MASONS IN ENGLAND, SHOWING THE PRESUMED ORIGIN OF THE ROYAL ARCH DEGREE;

IN A LETTER TO

ROBERT T. CRUCEFIX, LL. D.

BY THE

REV. GEO. OLIVER, D. D.

"Alas! that e'er a cloud should rise,
To dim the glories of thy name;
Or little jealousies divide
The souls by kindred vows allied.
But see! while thus our rites we blend,
The mingled sacrifice ascend,
And borne to heaven in one united flame
Chase every ling'ring shadow from the skies."

WALLER RODWELL WRIGHT.

"Previous to the commencement of the eighteenth century, the Royal Arch has not been traced with any plausibility. But it is to be hoped that some one will take up the subject, for if the Royal Arch can be proved to have been invented so lately even as two hundred years ago, it must be considered as a modern degree. . . If it be really ancient, the records of one or more of its many Lodges or Chapters may establish its long existence in England as easily as in the case of St. John's Masonry. But, whatever be the result, let the investigation be conducted with accuracy, and a desire to clear up the truth."—FREEMASON'S Q. REVIEW.

ADVERTISEMENT.

Since writing the following letter, I have been favored by Brother Willoughby, of Birkenhead, with a sight of a very old floor-cloth painted on silk, belonging to a Royal Arch Chapter in the city of Chester, and used only a very few years after the degree was admitted into the system of constitutional Masonry.* This ancient document—(size 22 inches by 18 inches)—which I have thought of sufficient importance to present to my readers in a lithographic, offers a confirmation of the opinion expressed in the ensuing pages respecting the transfer of the latter portion of the third degree to the Royal Arch. Here we have an arch and keystone, the latter not drawn, but remaining in its place. The sun darting its rays obliquely into the arch, needs no explanation. Upon an arched fillet in the centre are the words EN APXH HN O ∇ OTO Σ; “In the beginning was the Word;” and beneath, in the centre of the floor-cloth, a broad circle containing the interlaced triangles and a central sun, to represent the mysterious Name or Word. Below, in an inferior situation, on three fillets, are the words, Solomon, King of Israel; Hiram, King of Tyre; and Hiram, the widow’s son, at length, in the Hebrew character. Several Masonic emblems which were formerly attached to the third degree, are disposed in order; viz. the golden candlestick, the table of shew bread, the pot of manna and of incense, Aaron’s rod, &c., all of which were appendages to the tabernacle, and typical of the Christian dispensation.

The Christian fathers interpreted these symbolical appendages thus:—the golden candlestick signified Christ, as the true Light by which his church is enlightened. Thus Gregory, in Ezek. Hom. vi. says, “No one can be understood by the candlestick but the Saviour of mankind.” And Bede adds, “The shaft of the candlestick is symbolical of Christ, the head of the church.” And Ferus more expressly affirms, that “Christ is the candlestick, who is the supporter of the church.” It will be unnecessary to notice the inaccuracy of the number of lights in the candlestick, before us. The table of shewbread symbolized the family of Christ, nourished and fed by him. The bread typified the true bread of life, Christ Jesus; the number of loaves, the whole Israel of God who are fed by his word; and by the crown of the table is signified the hope of everlasting life, where we shall sit down at the table of Christ in heaven. The pot of manna was an emblem of Christ, as the giver of true food for our souls; and Aaron’s rod that budded, was a type of Christ’s resurrection, whose body revived, and as it were, flourished out of the grave. The censer of incense, was also a type of Christ, through whom we offer up our prayers; and the burning incense denotes the prayers of holy men; for David said, “Let my prayer be as incense,” (Ps. cxli. 2).

* An engraving of this floor-cloth will be published in a future number of the Review.—ED. REVIEW.

In the floor-cloth the pot of incense is surrounded by a halo of light, to show that Christ is that covering cloud under whose shadow we are defended from the heat and storms of temptation.

Now, the very existence of these emblems in a Royal Arch floor-cloth, to which degree they are incongruous, and not in any respect applicable, betrays the source from whence the degree was drawn. And hence it was that Brother Dunkerley, and others, who grafted the degree on to *modern* Masonry, very judiciously weeded these emblems from it, and restored them to the third degree, whence they had been inconsiderately divorced, to the manifest injury of both; and a copious explanation of them was incorporated into the third lecture, that the application might be legitimatized, and their direct reference permanently fixed into the degree, so that no further doubt might exist about their true Masonic reference. I place some stress upon this point, because this primitive floor-cloth is an existing fact which it would be difficult to overturn. I am further inclined to think that the fabricators of the Royal Arch intended it to be a Christian degree, not only for the above reasons, but because they adopted the Christian emblems ✠ and ☩ as its legitimate insignia. And I have in my possession a fragment of an old Royal Arch lecture, which contains the following passage:—"A Royal Arch Chapter is called the Grand and Royal Lodge, in verification of the prophecy of Jacob that the sceptre should not depart from Judah, nor a lawgiver from between his feet until SHILOH come." And again,— "The three Great Lights represent the Sublime Word in three different points of view; but more particularly that superior light which shone forth in the *Gospel Revelation*, when the mystery of the Trinity was publicly displayed at the baptism of Christ." And in another place we have this remarkable explanation:—"The reason why we enter into the Chapter upon the Holy Bible and the interlacing equilateral triangles, refers to the Roll of the law which was found at the building of the second temple. This roll represented the Old Testament; and the equilateral triangles the New Testament, or in other words, the Trinity in Unity." And besides this, in an original formula of the Order, we find the following passage:—

"In the beginning was the Word,
And the Word was with God,
And the Word was God."

A dissertation on the three diagrams under the centre arch would occupy more space than can be conveniently assigned to it here; and therefore I must leave the interpretation of them, for the present, to every Brother's own judgment. At some future period, I may be induced to renew the subject, for this primitive floor-cloth is of sufficient importance to merit a more extended illustration than my present limits will allow.

G. O.

ORIGIN OF THE ENGLISH ROYAL ARCH.

MY DEAR SIR AND BROTHER,—Your last letter to me was particularly interesting, and I am not without hope that I shall be able to satisfy your enquiries on the abstruse subject of the origin of the English Royal Arch. I need not tell you that there are in Freemasonry several problems *sub judice* which have exercised the ingenuity of the Brethren in all ages of its existence, as an institution professedly speculative. Such as, whether Freemasonry was introduced into Europe by the gypsies?¹—Whether it can be correctly identified with Rosicrucianism?²—Whether it be, or how it is, connected with Templary?³—Whe-

¹ Mr. Clinch boldly affirms the fact. The opinion is repeated in De Pauw's Egypt. This author observes, "Every person who was not guilty of some public crime could obtain admission to the lesser mysteries. Those vagabonds called Egyptian priests in Greece and Italy, required considerable sums for initiation; and their successors the gypsies practice similar mummeries to obtain money. And thus was Freemasonry introduced into Europe."

² There is an essay in the London Magazine for January, 1824, to prove the identity of Freemasonry and Rosicrucianism, and their modern origin; and the writer concludes that "though Rosicrucianism is not Freemasonry, yet the latter borrowed its form from the former." An American Anti-mason endeavors to propagate the same opinion. He says, "the Rosicrucian mania sprung up in Germany, A. D. 1610, and nearly overspread Christendom. This puff of indefinable extravagance originated from the writings of John Valentine Andrea, a celebrated theologian of Wurtemberg, who amused himself with tales of spiritual wonder, and of mystical glory, as a literary hoax, in the style of Baron Munchausen's wonderful adventures. The visionary minds of that day took his work in earnest. They claimed for the Rosy Cross philosophy what is now particularly claimed for Freemasonry." It is believed in Germany that Freemasonry originated with the Rose Croix. The Baron de Gleichen says that the Masons were united with the Rose Croix in England under King Arthur. I suppose he considers the Knights of the Round Table to be of this Order. The Baron de Westerde gives as his opinion that the Rose Croix was promulgated in the eastern parts of Europe in 1188, for the propagation of Christianity, and that it was received in Scotland under the appellation of the Order of Eastern Masons, and contained the secrets of all the occult sciences; and that it found its way into England in 1196, that it consisted of three degrees, and its emblems were a pair of golden compasses suspended from a white ribbon, as a symbol of purity and wisdom; the sun, the moon, a double triangle with the letter \aleph ; and the brethren wore a gold ring, with the initials I. A. A. T., (Ignis, Aer, Aqua, Terra.)

³ Ramsay, Hinde, and many other innovators, founded their systems on the postulate that Freemasonry was a branch of Templary. Barruel

ther the numerous foreign degrees, called Ecossais, were really derived from Scotland? &c. And as the solution of these problems depends upon evidence which is inaccessible, it admits of considerable doubt whether they will ever be elucidated with such absolute precision as to merit universal credence.

But the most important question which remains open at the present day, is that about which you appear desirous of my opinion, viz., the true origin of the English Royal Arch degree. The enquiry has excited much attention, and a great anxiety appears to prevail amongst the Companions of the Order to ascertain truly the fact whether it be an ancient or a modern rite. The Ahiman Rezon says it has been held "from time immemorial;" but this is rather an indefinite expression, and somewhat difficult to comprehend. Some have asserted more determi-

was very positive on this point, and all the arguments which he has used to vilify Freemasonry in his History of Jacobinism, are expressly founded upon it.

⁴ It is curious to observe how diversified the seventy degrees of the so-called, Scotch Masonry are; and I subjoin a catalogue of them for the information of the curious Mason. Novice Ecossais; Maitre Ecossais; Parfait Ecossais; Parfait Maitre Anglais Ecossais; Ecossais Parisien; Rite Ecossais; Ecossais Anglais ou des Freres aines; Ecossais Rouge; Ecossais d'Angleterre; Ecossais de Lyon; Grand Ecossais; Ecossais Français; Chevalier Ecossais; Ecossais Trinitaire; Parfait Ecossais; Ecossais Trinitaire, ou Globe des Grand Maitre; Commandeurs du Temple; Ecossais Trinitaire, ou puissant Grand Maitre de l'Ordre de la Sainte Trinite; Ecossais Sublime Anglais; Ecossais d'Alcidony; Ecossais de Montpellier; Ecossais de Paris; Ecossais de Dunkerque; Ecossais Egyptien; Ecossais de Prusse; Ecossais de Messine; Ecossais de Naples ou de Sicile; Ecossais d'Angers; Ecossais de Clermont; Ecossais Architect parfait; Ecossais de l'Anneau; Ecossais de Heredom; Grand Architecte Ecossais; Grand Architecte Anglais Ecossais; Ecossais fideles ou de la Vieille Bru; Grand Patriarche Ecossais; Grand Ecossais de Saint Andre d'Ecosse; Ecossais de Saint Andre d'Ecosse; Ecossais de Saint Andre du Chardon; Grand Ecossais Patriarche; Grand Ecossais des Patriarches; Illustre Architecte Ecossais; Sublime Ecossais de la G. L. du Prince Edward; Sublime Ecossais, ou la Jerusalem celeste; Ecossais de St. Georges; Ecossais Purificateur; Ecossais de Toulouse; Ecossais Vert; Ecossais Sublime Purificateur; Ecossais des Quarrante; Ecossais des petits appartemens; Ecossais des fils aines; Ecossais de Franville; Ecossais de la Quarantine; Ecossais des trois j.j.j. (inconnus); Grand Ecossais, ou Grand Elu; Rite Ecossais philosophique; Grand Ecossais des Croisades; Ecossais des Freres aines, ou du Triple Triangle; Ecossais d'Hiram; Grand Maitre Ecossais; Ecossais de la Loge du Prince Edward G. M.; Ecossais Levite et Martyr; Grand Ecossais de Vallachie, de Copenhagen et de Stockholm, ou Grade de l'Interieur; Ecossais de la Voute sacree de Jaques VI.; Ecossais des Loges militaires; Ecossais de St. Andre; Ecossais de St. Andre, ou quatre fois respectable Maitre; Ecossais de la perfection, dame Sublime Ecossais de l'Hospice du Mont Thabor.

nately that the Templars brought it from the Holy Land ; others that it was attached as a pendant to Templary in the sixteenth century ; and some believe that it was unknown before the year 1780. There exists sufficient evidence to disprove all these conjectures, and to fix the era of its introduction to a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century. To ascertain the causes which gradually led to its establishment, we must take a brief view of the leading circumstances attending that division of the Fraternity into two great and independent bodies.

It is commonly believed that the prevalence of schism in any institution is the fruitful parent of many evils, which cannot fail to detract from its purity and excellence. And so it is ; but the evil is not without its portion of good. Experience teaches that if the members of an institution become apathetic, nothing is so likely to rouse them to a sense of duty as the existence of conflicting opinions, which produce a separation of interests, and divide them into two adverse sections ; each of which, like the self-multiplying polypus, will frequently become as strong and prosperous as the parent institution. This is particularly the case in religion. Separation, and the establishment of new sects, have generally been a prolific source of proselytism ; and many a Christian may trace his conversion from a state resembling the darkest heathenism to the spirit of party, and the curiosity of searching for something new, stimulating, and attractive. In Freemasonry from the same causes, former feelings are revived and brought into operation, which enliven the lukewarm zeal, and convert the most quiescent member into an active partizan. Like a gentle breeze directed on the embers of an expiring fire, schism fans the dying apathy of the inert, and gives a new impetus to his thoughts, words, and actions.

Some such results as these attended the schism which agitated the fraternity of Free and Accepted Masons during the greater part of the eighteenth century. The jealousies which it excited, and the divisions and heart-burnings which it produced, have now subsided. Thirty years of peaceful union extinguished all that unappeasable hostility which marked its progress ; and the historian may now venture on the details without incurring the hazard of exciting an angry feeling either in one party or the other, by faithfully unfolding the circumstances that gave rise to the secession, and attended its course till it was ultimately absorbed in the great body of English Freemasonry, at the re-union in 1813.

To make the subject intelligible, it will be necessary to revert to the earliest times of Masonry in England. Passing over the Druids, and the Grand Mastership of St. Alban, which are unconnected with the question at issue, we find in an old Masonic

manuscript the following important passage:—"Though the ancient records of the brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan, the grandson of King Alfred the Great, a mighty Architect, the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, A. D. 930, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English Lodges according to the foreign model. That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstan for the Masons; having a correction among themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss, *and to hold a yearly communication and general assembly.* That accordingly Prince Edwin *summoned all the Masons in the realm to meet him in a congregation at York*, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming."

From this document it is evident that Freemasonry in this island was first formally planted at York, which hence bears the same relation to English as Kilwinning does to Scottish Masonry, although its introduction into North Britain was two centuries later.⁵ A Grand Lodge was established at York,

⁵ It is probable that Masonry may have been introduced into Scotland about the same time as Christianity, although there are great objections to that theory; for in general the early buildings were not of stone, but of wood and wicker-work, and such as were of stone were extremely rude, and displayed no great knowledge of the Craft. I am therefore disposed to think that scientific masonry, Freemasonry, or anything worthy of being dignified with the name of architecture, was not introduced into that country till the twelfth century. But even although masonry may have been introduced at the same time as the Culdees, I cannot suppose that the Culdees were Freemasons; and great injury has been done to the Order by attributing to it much not only incapable of proof, but of which there are strong grounds for suspecting the reverse. It appears to me that we have no proof of Freemasonry having existed in Scotland before the year 1126.

under the charter of Edwin, which maintained its functions, and asserted its supremacy down to the middle of the eighteenth century. The name of an ancient York Mason was considered honorable in all ages; and the precedence has been conceded to it, by both the sister countries, as being of greater antiquity than the Kilwinning Masons of Scotland, or the Carrickfergus ones of Hibernia. There is no evidence of a general Grand Lodge being held in any other place during the whole of the above period, nor has its authority ever been made a subject of doubt or dispute. It is true its records have not been published, owing probably to the rash and mistaken zeal of some of its grand officers in 1720, who destroyed many of them, to prevent what they affected to consider an act of desecration.⁶ But there is sufficient proof that its proceedings were uniform and regular, and the names of its Grand Masters are before us in the proper order of succession.

During the reign of Queen Elizabeth, the government of the country attempted to interfere with its meetings, but without success. The queen was jealous of all secrets in which she was unable to participate, and she deputed an armed force, on St. John's day, in December, 1561, to break up the annual Grand Lodge. The Grand Master, Sir Thomas Sackville, received the queen's officers with great civility, telling them that nothing could give him greater pleasure than to admit them into the Grand Lodge, and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion. On their return, they assured the queen that the business of Freemasonry was the cultivation of morality and science, harmony and peace; and that politics and religion were alike forbidden to be discussed in their assemblies. The queen was perfectly satisfied, and never attempted to disturb them again.

The fraternity was well governed by this Grand Lodge, which held its communications annually, and sometimes oftener; and the Fraternity at large were eligible to assemble in deliberation for the general benefit of the Craft. At these meetings the Grand Masters and Officers were installed, and other routine

(Continued on page 33.)

⁶ Ware, in his Essay in the Archæologia, says that Nicholas Stone destroyed many valuable papers belonging to the society of Freemasons; and he adds, "perhaps his master, Inigo Jones, thought that the new mode, though dependant on taste, was independent on science; and like the calif Omar, that what was agreeable to the new faith was useless, and that what was not ought to be destroyed."

PREROGATIVES OF A DEPUTY GRAND MASTER.

Our attention has been called by a respected correspondent, to an item in the proceedings of the Grand Lodge of Florida. The facts were about as follows: A. had been initiated in a Lodge, and sometime thereafter he happened in a distant town of the same State where a Lodge was at work. Being anxious to take the second degree, and the Lodge being willing to confer it, the Deputy Grand Master granted a dispensation authorising the Lodge to confer the second degree upon him, without obtaining the consent of the Lodge in which he was initiated. The question is, had the Deputy Grand Master the power to grant such a dispensation?

As a general rule we look to the constitution and rules of a Grand Lodge to see with what powers the Grand Master and Deputy Grand Master are invested. We do not know what powers the Grand Lodge of Florida may have placed in the hands of the Deputy Grand Master, and are therefore not capable of deciding in the case in question. There is no general law, so far as we are aware, authorizing the Deputy Grand Master to exercise such powers; and if it is not expressly delegated to him by the Grand Lodge of Florida, it does not belong to him.

A Deputy Grand Master, while his superior officer is present, or in the exercise of his office, fills a very small space. But should the office of M. W. G. Master be vacated by death, resignation, or removal, then the Deputy fills his place and exercises all his prerogatives until a successor is elected and installed. We should enquire, then, has the Grand Master the right to grant such a dispensation as that referred to? We think not, unless it be by a special grant from the Grand Lodge. The same remark applies equally to the Deputy. If the prerogative be invested in the Grand Master, then the Deputy can only exercise it when the office of Grand Master becomes vacant; unless the right is conferred also upon the Deputy in common with his superior. Unless the power is conferred upon one or both of these officers, by special grant from the Grand Lodge, it does not reside in them, nor either of them. Such at least is our opinion.

As to the *policy* of investing *any* officer with such a power, we have great doubts. The less the rights and privileges of subordinate Lodges are interfered with, the better. The jurisdiction of a subordinate Lodge is absolute; if it wishes, or is willing to part with its rights in any given case, for the accommodation of any individual, it is very easy to ask it, and easy for the Lodge to grant it—if it sees proper.

The peace and harmony of Lodges should never be disturbed for the sake of merely gratifying the wishes of an individual. What we have said is designed for general application, and not as censure upon any

individual. Our attention was called to the question, and we could not with propriety avoid noticing it.

For the Masonic Review.

THE SACRED WORD.

There is a word, no mortal tongue
 May dare its mystic sounds combine ;
 Nor Saint hath breathed, nor prophet sung
 That holiest of the names divine !

Nor may the fingers of the Scribe
 Presume that hallowed word to write ;
 Accurs'd alike from Israel's tribe
 Were he who dared that name indite !

Yet though nor lip nor pen may dare
 That name unspeakable impart ;
 'Tis ever breathed in Mason's prayer,—
 'Tis ever written in his heart.

Aug. 4, 1849.

T.

For the Masonic Review.

THOUGHTS FOR THE TIMES.

The spirit and energies of Lodges,—in what does this spirit consist,—to what do their energies tend,—and in proportion to the spirit existing, what amount of energy is or ought to be manifested?

This subject, if dilated upon by an able and experienced Mason filled with the true spirit of our Order, would be as a draught of nectar to the enquiring mind of a young and anxious brother, and might lead to happy and beneficial results.

Indeed, I have sometimes caught myself censuring, with feelings of regret, many of my older brethren for what I thought to be a peculiarity of withholding knowledge and light in masonry from their younger brothers, and have endeavored to ascertain the reasons why such thoughts should arise,—why such a state of things should exist, if indeed such do exist; and I am fully persuaded, the more my experience enlarges, that the fact is too glaring. Now why is this? Is it because the younger is not yet *worthy*? or is it because the light is not with them, and they ashamed to admit it? they who should possess it! If we are not to look to those of experience and acquirements, to whom shall

we look. We have sought to find; we have knocked, that it might be opened unto us; we have asked, that we might receive. Yet all has been promised unto us,—yes promised!—but can the younger brother expect the promise to be fulfilled without the proper application of his mind and energies to the acquisition of this light, or that an older brother can lift up knowledge as a mere material, and place it within him? Can he give him an eye that he might see—an ear that he may hear? But when a younger brother yearneth after the light, and worketh in good works, and knocketh, and it remaineth closed, and asketh and receiveth not; then openeth the floodgates of disappointment and overwhelmeth his mind with dejection, or fills it with contemptuous disgust. To one, pursuing a self-willed and indefatigable determination, such shackles would soon rend in twain, for his ultimate progression, tinctured with ambitious designs and the spirit of opposition, would impel him forward in his career,—to the other, reposing upon the truthfulness of his instructions, soul-filled with brotherly affection and dependence, solicits, only to be disappointed,—when his dependency is shorn, as it were, away, and his affection is blotted out with a chilling repulse, apathy and indifference becomes a disease of the heart, and the brother is no more known among his craft. Thus then when we examine into the spirit and energies of our Lodges, need we be surprised that a coldness and carelessness predominate, when to seek is not to find, to ask is not to receive. To form or establish a Lodge for the purposes of merely conferring masonic degrees upon men, is very similar to the establishing a manufactory for making any article of common use; but to form and establish a Lodge upon the higher and nobler principles, “the spirit must hail from within, be an innate monitor directing our steps into ‘the true path of virtue;’ a consciousness of something internal, creating a powerful desire for knowledge;” and these higher and nobler principles should be ever before us “as a pillar of cloud by day and a pillar of light by night,” that the mind may be strengthened by wisdom, and that the inner temple may be beautified with the delights of truth and virtue, desirous of giving as of receiving knowledge. But if that spirit be aught else, if selfishness be its motive, then does the Lodge become no Lodge,—a mere place of meeting for unhallowed purposes.

There is something in the teachings of masonry that fills the soul with ineffable delights; there is a spirit that filleth the universe and crieth aloud, Come unto the fountains and drink, that ye may be full of an ever living spirit, that ye may wash and be innocent, purify and be pure; and if this spirit rest not with the Lodges,—if the brethren be not inspired with it, how can those Lodges “be and live?”—how can brotherly love and

affection prevail, if their interests and designs are not the same? how can they pursue the same paths if their objects are not alike? how can they live in accordance with one another? It is this spirit that establishes *the unity*, and is productive of *that harmony* upon which the whole fabric of our institution hangs. Then how shall we infuse and imbibe this spirit,—in other words, how shall we become true and perfect Masons? By approaching the fountains of knowledge? The undertaking is arduous, the paths are rugged, we require aid and assistance, and shall we seek for that aid and not find it?

There is but little knowledge of a generic nature that does not directly or indirectly lead to a development of principles embraced in masonry. From the observation of things around it, the mind gradually opens from darkness to apparent light, and as development takes place, the understanding expands,—the soul is filling with an essence peculiar to itself, or rather, exhibits itself to be a never-ending existence, and proportionate to these acquirements, the inner and the outer man becomes refined, the animal delights lose their charms and pass away unheeded,—and to walk in the ways of pleasantness and in the paths of peace will be our aim and continuous joy.

In order that a true spirit shall pervade the Lodge, it is essential that it be begun with a spirit of truth and a virtuous progression;—nay more! it is essential that that spirit should be preserved and abide with it, and how can this be done if the arcana of knowledge be not opened—widely opened,—and all be partakers of its treasures? But if one portal be opened and the other be closed, will there not be disappointment and dissatisfaction created? and those to whom are entrusted the sovereignty of direction, should they not constantly be heard to exclaim, Come! come! buy without price, without money!—for there is much that is unwritten, there is much to be told! If this knowledge is denied once, it is doubtful if it will be asked for again, for it should be freely offered, and if once freely extended, it will be gladly received; the spirit will joyously begin its workings, and ‘the unity’ will be established, ‘the harmony’ prevail. All pursuing the same course, their tendencies, internal and external, will be productive of the same results, reaching towards the same haven, and we may then truly repeat, “Behold! how good and how pleasant it is for brethren to dwell together in unity.” This then is the spirit that should exist, but does it? Need we answer,—if any other spirit is prevalent, need we enquire what it is, or of what that spirit is composed? and to what the energies thereof tend? It will speak for itself, it will glitter in its own gaudy tinsel. Now if such be the case, is there not much for those to do whose duty it is “to visit and examine the condition of the Lodges,” and to give “good and

wholesome advice,"—to awaken in the minds of the brethren, a regenerative influence—to open the doors of knowledge and science, and to point upward to that ever existing Lodge of never ending bliss, as a future reward? Let, then, elder brethren convey, and younger brethren joyfully receive,—let information generously be thrown among the craft and in the Lodges. Trifling as it may be, it will lead to further research,—gradually assume a more important character, and soon the thirst will increase, and the lever of knowledge will begin to exert its power, and masonry will become more universal, scattering blessings, rich blessings for thousands—myriads yet unborn. Then will the spirit exhibit its tendencies,—make manifest its innumerable, incalculable, spiritual and practical benefits.

T.

PRESENTATION OF A JEWEL.*

We learn that the brethren of St. George's Lodge, Schenectady, N. Y., have lately presented a beautiful Past Master's jewel to their W. P. M., Giles F. Yates, Esq. This is a well-merited tribute to the exalted worth and high masonic character of Brother Yates, whose name is identified with the history of the craft in New York for the last twenty years. Through his wise and prudent management, in a difficult and perplexing affair, the prosecuting of which has cost him much time and money, St. George's Lodge has been placed in a situation which enables them to bestow, and they are now bestowing, annually, a greater sum in charities than any other two individual Lodges in the State. It is but a just mark of their gratitude for his services, and is alike honorable to him and to them. The present is accompanied with the following letter :

Schenectady, June 1, 1849.

At a regular communication of St. George's Lodge, No. 6, of Ancient York Masons, held Feb. 6, A. L. 5849, the following resolution was unanimously adopted in open Lodge :

"Resolved, That a committee be appointed to procure and present to the Worshipful Brother, Giles F. Yates, on the part of St. George's Lodge, a suitable Past Master's jewel, as a testimony of the appreciation in which his high masonic attainments are held, as well as a feeble token of our gratitude for his distinguished services in behalf of this Lodge."

The undersigned having been designated by the Worshipful Master as a committee to carry the foregoing resolution into

*This jewel is such as is worn by the English Past Masters; consisting of a square and compasses, enclosing a radiant sun, set with brilliants. The whole is of gold, elegantly wrought and chased in the highest style of art.

effect, have the honor to present you with the accompanying gold jewel, which they beg you to accept as a slight mark of respect and esteem, entertained for you by the members of St. George's Lodge.

Your long connection with the institution, and the high official stations you have been called upon to fill in its councils would in themselves point you out as a proper recipient of this honor, even had you no stronger claims upon us, as a Lodge, for long and faithful service, rendered at great personal risk and sacrifice, and without any expectation of pecuniary reward. To your unwearied exertions in our behalf during the last twelve years, are we indebted for our existence as a Lodge at this time; and no words of ours can adequately express the sentiments of gratitude we entertain towards you for your past labors—labors that have ultimately been crowned with the most complete success. The proud consciousness of having faithfully and fearlessly performed your *whole* duty, must prove a deeper and more lasting source of gratification to you than anything we could say or do, and your own conscience will tell you most eloquently what we lack words to express.

It gives us great pleasure, Worshipful Sir, to be made the instruments for conveying to you this mark of the estimation in which your talents and services are held by your brethren, and we cannot conclude without tendering you our warm personal regards, and our sincere wishes for your continued health and prosperity.

With sentiments of the most profound respect, we have the honor to be, Worshipful Sir,

Yours fraternally,
D. H. WILLARD, }
S. B. BURNHAM, } *Committee.*
D. P. FORREST, }

To the Worshipful GILES F. YATES, Esq.

PRACTICAL VIRTUES.

The following beautiful article we take from an address delivered before Western Star Lodge, No. 2, at Little Rock, Ark., on St. John's day, in June last, by Bro. E. H. English. In its description of the practical virtues of Masonry, and in the argument raised on that feature in our Order, it meets our most cordial approval; and we transfer it to our pages, that others may have the benefit of its perusal.

[ED. REVIEW.]

Masonry is an institution of practical virtues, taught by pleasing ceremonies, and impressed upon the mind by beautiful and appropriate emblems; and to the fact that it is an institution of practical virtues, and not of mere abstract or

speculative faith, it owes the preservation of its unity for so many centuries.—About matters of faith which lie far beyond the visual ken—which appertain to another and an unseen world—men are prone to speculate and conjecture, and must necessarily differ; and this difference of opinion becoming animated, as it always does, leads first to disputation, then to strife, and finally to separation. Hence the cause of the numerous and distinct organizations of religious bodies. Men readily agree upon cardinal virtues, but are prone to differ and disunite upon questions of speculative faith: *for example* :

Suppose we summon all the reverend Bishops, Fathers, Elders, and Doctors of Divinity from every tribe, kindred and association of men into one great conclave: Suppose a Mason to propound the following questions to the august Assembly: Most reverend Sirs, should man offer up his daily devotions to the true and ever living God, and pursue with industry the designs marked out upon the moral *traverse-board*? Should he act upon the *square* and keep a *tongue of good report*? Should he be *just, merciful, prudent, frugal, discreet and temperate* in all things? Should he do no wrong to the person, the property or the reputation of his neighbor? Should he wipe the tear from the eye of sorrow, and fill the hungering mouth with bread? Should he minister like a guardian Angel at the bed-side of an afflicted brother, and if the cold hand of death is laid upon him, follow him to the silent resting place of the dead, see that he is decently interred, and take care that his widow and his orphan are not reduced to penury and want?—The whole Assembly would respond, with one voice and one heart:—Yea, verily! all these things should men do and perform, and in no wise omit!

But suppose the Mason to be a little curious, and to ask further: But tell me reverend fathers, does God exist in "*Trinity*" or "*Unity*"?—What are the "*eternal decrees*" of Heaven, and how far do they affect the individual destinies of men? In the kingdom of Satan, are the lost really punished by *material* fire, *brimstone* and *molten lead*, or does the dark pall of a guilty conscience torment them in their dreary and hopeless abode? Is there a *Purgatory*? To whom did Peter bequeath the *keys* of the celestial kingdom on his demise, through what *succession* have they been *transmitted*, and who has them now? Did Philip *plunge* the Treasurer of the Ethiopian Queen head and ears into the water, or dip up the emblematical element in a *ram's horn* and *pour* it on his head, or *sprinkle* the sparkling spray in his face, and thereby cause the *rainbow* of immortal hope to arch his brow? Tell me of Heaven. Where is it? How many Angels are there? When, and of what were they made? Do they eat and drink, or merely live upon the air of Heaven? Were all the souls of men made at one, or at different times?

Are they *sparks* from the Divine Essence, or of what were they formed? These questions would fall like so many fire-brands into the grave Assembly; a *war of words* would ensue among contending Doctors, the conference would adjourn, *sine die*, in confusion, and each man would betake himself to his peculiar organization, and cling more closely to his own *faith*.

Think not that I design by this illustration to disparage Christianity—the purest and best of all institutions—far from it. If these divisions of men in reference to matters of speculative faith are wrong—if they were not designed by Providence for wise and useful purposes—then the fault is in man and not in Christianity. Prompted by an overreaching curiosity peculiar to our nature, we are not content to believe and follow that which is clearly revealed to us, but are prone to launch out upon an unknown sea, and attempt to fathom unrevealed mysteries, which the mind of man can never comprehend until the clouds of mortality are rifted from its vision, and the soul makes a nearer approach to the illuminating fountain of Divine Wisdom!

I repeat, therefore, that masonry owes the preservation of its *unity* to the fact that it is an Institution of practical virtues, and not of *abstract* or *speculative faith*.

But it is by no means to be inferred that Masonry is destitute of faith. She believes in a *sublime Lodge above*, where the *Supreme Architect of the Universe presides*; and where all good Masons hope to arrive at last by the aid of the theological *ladder* which Jacob in his vision saw, ascending from earth to Heaven, the three principal rounds of which are *faith, hope and charity*—that is to say, *faith in God, hope in immortality, and charity toward all mankind*. And in this faith, the fraternity, of every people and religion, harmoniously agree. *Masonry* is not designed, however, to stand in the place of *Christianity*, but merely to serve as a beautiful hand-maiden to her.

GOSHEN, Ind. Aug. 31, 1849.

BRO. MOORE,—An old friend has transcribed from memory, the following song, which he desires published. It is written in the old ballad style, when poetry spoke in allegory and sparkled with metaphor, and no doubt will be recognized by some of your readers as an old acquaintance. The convivial seasons of masonry have passed away, and perhaps, taking into consideration the weakness of poor human nature, it is well; but the sociality of the feast, with its song and sentiment, its outpourings and inpourings, no doubt contributed much in their day to the fraternal feeling of the brethren, and the popularity of the Order. But while we dispense with all rites whose tendency is evil, why should we banish the spirit of song from our conventions?

Fraternally, &c.

E. H. W. ELLIS.

THE SPIRIT OF MASONRY.

A BALLAD.

I.

When Sol with grave motion had plunged in the ocean,
 And twilight hung over the border of day,
 A splendid reflection, with downward direction,
 Stole softly the senses of mortals away.

II.

My thoughts were suspended, as darkness descended,
 With night's ample canopy widely unfurled,
 In solemn procession, the mists in succession,
 Bade twilight in silence retire from the world.

III.

I saw in sweet slumber, a beautiful creature,
 Replete with electrical transporting glee;
 With rapture I trembled,—I thought he resembled
 Some beautiful angel of humanity.

IV.

As far as I viewed him, my fancy pursued him,
 His station was lofty, and noble his mind,
 He walked so discreetly, fulfilling completely
 The precepts of nature which wisdom enjoined.

V.

My fancy, it caught him, home with me it brought him,
 And in my own bosom I bound him with care,
 Nor would I unloose him, for in his soft bosom,
 I saw the best image that mortal can wear.

VI.

I thought he said to me, "In vain you pursue me,
 While on the swift wings of fair Science I soar,
 But if you will hasten, become a Freemason,
 Then you may go with me, and never before.

VII.

There's one thing 'tis certain, is truly diverting,
 The keeping a secret of union so long,
 There's no combination so firm as Freemason,
 No bond of sweet Friendship so lasting and strong.

VIII.

For kingdoms have quarrels, and conquests have laurels,
 And churches, though Christian, may wrangle and jar,
 There's no such dissensions among the Freemasons,
 No ruptures, nor rumors of internal war.

IX.

Through Time's ancient measure, with freedom and pleasure,
 The sons of fair Science immovably stand;
 Through all the commotion, by land and by ocean,
 In triumph has passed the harmonious band.

X.

Let foemen degrade us, or scribblers invade us,
 Or all the black engines of malice combine,

Tho' hell and her furies turn judges and juries,
With increasing lustre the Order shall shine.

XI.

The world may keep gazing, their senses amazing,
And rack their invention to find out the plan,
Yet we'll treat them with meekness, and pity their weakness,
And prove that a Mason's a virtuous man.

XII.

Old Time may keep beating, his cycles increasing,
And wear out his wings in a region of years,
But Wisdom and Beauty shall teach us our duty,
'Till our Worshipful Master in glory appears.

CORRECT THOUGHTS.

Little Rock, (Ark.) Sept. 5, 1849.

SIR AND BROTHER:—A day or two since, I handed Comp. J. W. Sketo a short paper for the Review, on the subsisting difficulties between Louisiana and Mississippi. There is a very considerable difficulty in saying any thing upon so vexed a question, without stirring up the bile somewhere. It is worse than idle to elaborate an article—if it be long there is danger of shallowness; and yet greater danger that it will not be read. It will not do to give such questions the go by. They must be met—there is no dodging them; and in their consideration great prudence must be exercised lest the breach is widened instead of mended.

The New York trouble is probably as direful as any other now existant. That too, must be met, but how? Both sides must be heard.

I have been intending to write you upon two subjects in particular, but hitherto have been hindered. They are, the effect of Masonry upon society, in a political view; and its effect in a moral sense, or as a means against impiety and irreligion. There is scarcely any faith now, in any thing or in any body. God is judged, by the feeble creature He has made, and is not trusted, either for his goodness or his power. We live in an age which reasons sufficiently, one would think; but when we come to look the truth right in the face, we find that men will not believe what they cannot fully understand—it certainly is very creditable for men to investigate; that is one of the great distinguishing characteristics of the creature man—herein he is distinguished from the brute. But the infinite God has told us not only in Holy Writ, but upon every page of nature's book, that there are things past finding out: There is, to be sure, a difference between an intelligent, and a blind

faith—we can understand but few things. For instance—a few buckets of water are placed in a kettle and a little fire put under it, and great vessels are driven against wind and current with astonishing rapidity. The reasoners say, this is the expansive force of steam. Well, we knew that before; that is a fact: but, why is it so? The answer of the child is about as good as philosophy gives; when asked why a thing was so, he said—"why, just because it is." It is one of the great truths which are past finding out. The fact is so: that has been revealed to us through the instrumentality of Watt, and Fulton, and a host of others. No one doubts this to be a genuine revelation; a manifestation of a great, a Divine truth. Do we believe this now because He revealed it to Watt or Fulton? No: we see it ourselves, and if we had never heard of these names, we would believe it still.

But there have been other revelations made:—some in morals, as well as in science. For instance, again: God revealed to one *Moses*, in the olden time, that it was wrong "to take the name of God in vain." He said that the creature man should not, on trifling and light occasions, take His name upon his lips. Why? Not for the reason given by the child—"because he must not." No. He said it in such peals of thunder, as shook the mountain earth about, that He would *not* hold him guiltless, that taketh His name in vain. A nation listened, and believed, and trembled—in these reasoning times we listen, but we neither believe nor tremble. No;—the fact is, men do not believe this thing at least—how can they. The evidence of belief is, to act in accordance with the belief. There are a very great number of the ancient and honorable Fraternity, who do not believe one word of it—at least I infer so, for it is not unfrequent to hear them use vulgar, obscene, or profane expressions with pleasure; they laugh while they do it. But if they talk in any other way, if they don't swear, their faces are sometimes long as if going to a funeral. Profane swearing is directly in conflict with an express commandment of the God of the Freemason. Drunkenness is not; that has to be made out by inference, and only by inference—yet all admit it to be a sufficient cause for expulsion, and in private life, for divorce. Every brother, every brother's mother, wife, sister, daughter, relatives and kin-folks, ought to set their faces against such things: it is absolutely abominable that the very air should be polluted by such wicked and gratuitous folly. Only think of it. The church members do not swear; the ladies, none of them swear; and they make in number about half the world;—Now if the Freemasons, Odd Fellows and Sons of Temperance, would all stop the use of profane expressions; swearing would be driven for refuge, into the deepest

and most far gone, of all the sinks of vice and crime : to wit, to the genteel looking loafers about taverns and drinking shops, and the frequenters of gambling houses. Such as these, fatten in an atmosphere of profanity and sin, and for one, though opposed to privileges and monopolies, I am perfectly willing that such should enjoy a monopoly of their favorite condiment. Reform rarely reaches them, and they may as well have the whole of it.

But, a word about the Review. Brother Sketo is bestirring himself in your behalf, and I doubt not, has given you a good account. By the way, since writing the foregoing, I have seen your August number. Your "*Moral Aspect of Masonry, No. 2.*" I have nothing to say. You are saying just the thing I would have said, and in better terms than I should. But I must close by again assuring you of the continued esteem and respect of yours as ever.

D. J. BALDWIN.

COMP. C. MOORE, Cincinnati, O.

GRAND LODGE OF IOWA.

We have just received the proceedings of the Grand Lodge of Iowa, at its annual session in June last, at the city of Burlington. We have looked over these proceedings with a great degree of interest, for the purity and elevation of the Order in its progress westward, is a matter of deep concern to all its well-wishers. We have attentively watched the doings of the craft in Iowa since the organization of the Grand Lodge on the 2d of January, 1844, and are free to say, that its general course has been most gratifying. It has seemed to partake of the spirit, and be inspired by the vigor which is characteristic of the youthful and glorious west; and while older Grand Lodges have been troubled about abstractions and fancied rights of but little importance, the Grand Lodge of Iowa, and its youthful sisters of the west, have been disseminating the principles and illustrating the practices which give dignity and character to the Order.

The Grand Lodge of Iowa is cultivating a spirit of charity and benevolence among the Lodges under its jurisdiction. It has also laid the foundation of a valuable masonic library, which is being annually increased, and will in time become one of the best in this country.

There is one practice among the craft in Iowa, as well as elsewhere, which it is important to discourage as much as possible,—we refer to the habit of members "demitting," as it is called, and remaining unaffiliated with any department of the Order. We do not object to masons withdrawing their membership and fellowship, if they wish, provided they

at the same time, renounce all claims (fraternally) upon us. Every man has an undoubted *right* to go out from among us, if his conscience and judgment so direct. But to live a drone among us, pay nothing into our general charity fund, share in none of the labors of the craft, nor help to bear its burdens, and yet when the hour of adversity and trial come, to enter his claim and share with the industrious and faithful, is what we protest against. That is a kind of benevolence which goes too far, and asks too much. Our duties to each other are reciprocal, and on the principles of reciprocity they must be discharged—or not at all.

The proceedings before us are accompanied with an excellent address delivered before the Grand Lodge by the Rev. D. N. Smith. From this address we make the following extract:—

When this body was organized upon the 2d of January, 1844, there were but four subordinate Lodges, in this State. These four Lodges comprised some 126 contributing Masons. At this date there are nineteen regular working Lodges under the jurisdiction of this Grand Lodge, comprising over 500 contributing members. At no previous period has our union been as complete, and our prospects as flattering as at the present. As companions at labor, we reflect upon the past which was shaded by threatening, and enshrouded with uncertainty, and rejoice that the darkness has fled, and morning breaks, and the sun of our prosperity shall ascend higher and higher, until, “as the sun at meridian is the glory and beauty of the day,” masonic light will radiate from our common centre; invigorating, beautifying, and rendering fruitful this new and interesting field of labor.

Free Masonry did not originate in heathen mythology, nor is it based upon any of the various systems of ancient philosophy. God is the author of its principles, and his revealed will is the basis of its organization. Masonry, which has ever been the companion of Liberty in all its conflicts and battles, acknowledges all men equal in the eyes of the law, and declares all men equal in the sight of God.

Our union may glory that this government can create no aristocracy, but the purse can, and it is perpetually dawning in every town and city. We see the broad line of demarkation which stops not at the Temple of worship, or the grave.

The object of Masonry is to establish a broad basis, where all men can meet upon one common level, to exchange the kindest feelings of their nature—soothe the angry passions of the human soul, and call each other brethren, leaving each free to worship God according to the conviction of his own conscience.

The following are the officers elected for the ensuing year:

Ansel Humphreys, G. M.; W. H. Wallace, G. S. W.; L. Corse, G. J. W.; W. Leffingwell, G. Treas.; T. S. Parvin, G. Sec. The following appointments, among others, were made by the Grand Master:—W. D. McCord, D. G. M.; Rev. L. B. Dennis, G. Chap.; Ira Babcock, G. S. D.; J. F. Gilliam, G. J. D. The next session of the Grand Lodge will be held at Keokuk, on the first Tuesday in June, 1850.

THE MASONIC REVIEW.

[Written for the Masonic Review, by Mrs. SARAH T. BOLTON.]

SONG

FOR THE MEETING OF A GRAND LODGE.

From envy, strife and pride ;
 From all the sorrow, weariness and care,
 That heaven permits our human hearts to bear,
 Now let us turn aside.

We meet, as met the good,
 When first our glorious jewels were enshrined—
 Time has no power to break the ties that bind
 Our mystic brotherhood.

Like some resplendant star,
 Above the sombre clouds of Pagan night,
 In radiant beauty rose masonic light,
 And cast its beams afar.

And still, in every clime,
 Above the sneer of scorn, the frown of hate,
 Revered and cherished by the good and great,
 Our Order stands sublime.

When ages have gone by,
 Still it will flourish in immortal youth—
 Faith may be lost in sight, but love and truth
 Can never, never die.

Here warring passions cease ;
 Here, from the turmoils of the world apart,
 The weary spirit and the bleeding heart
 Find comfort, rest and peace.

Since last we met, dear friends
 Who clasped our hands and greeted us in love
 Have joined the Grand Triumphant Lodge above,
 Whose meeting never ends.

Life's sands are falling fast ;
 We know not when our hearts shall cease to beat—
 This season of communion, calm and sweet,
 May be on earth our last.

Hence, watching day by day,
 Let us improve the talents God has given ;
 He will require a strict account, when heaven
 And earth shall pass away.

It is our task below,
To lead the wayward from the path of sin ;
To feed the hungry, take the stranger in,
And solace human woe.

To seek the poor abode ;
To minister beside the dying bed—
To soothe the suffering, hold the fainting head,
And point the soul to God.

Let us be firm and true,
Forgetting never the All-Seeing Eye,
Of Him who sits upon the throne on high,
Beholding all we do.

And when the sea and land
Shall render up to God their sleeping dust,
Through grace unmerited we humbly trust,
To meet at His right hand.

GRAND LODGE OF INDIANA.

We are under obligations to Bro. Morris, the efficient Grand Secretary, for a copy of the proceedings of this Grand Lodge, at its last communication in May. We have heretofore noticed the doings of this body, and given a list of its officers. Masonry is prospering in Indiana—perhaps increasing in numbers faster than will be advantageous to the craft. Men are nominally Masons when they have passed through our solemn ceremonies, but they are then but mere novices in the Royal Art. If a man would be a mason he must study the principles, laws and usages and practices of the Order; he must become familiar with its history, and acquainted with its design. He must discipline his life into conformity with our moral precepts, and exhibit in his deportment a specimen of moral training—show the effects of the “working tools” of the different degrees. *Much* and *continued* training is requisite, and without this an increase of members is rather a misfortune than otherwise.

Our brethren in Indiana have taken a very decided stand in relation to the *moral code* of masonry. Circumstances pressed this matter on the notice of the Grand Lodge. That body met the question, and nobly met it. The Grand Master in his annual address, declares “that in all times past, the moral code of masonry has been considered of equal obligation with its ritual and ceremonies.” This is correct doctrine, and it should be enforced and inculcated more perfectly than it is.

The doctrine laid down by the Grand Master was fully sustained by the Grand Lodge, in a case which came up by appeal from Hagerstown Lodge, No. 49.

The Grand Master suggested to the Grand Lodge the propriety of making an "effort to rescue from oblivion the incidents and transactions of our early masonic history" in that State; and a committee of one, Bro. John B. Dillon, State Librarian, was appointed to collect all the information on that subject he could, and report the result of his labors to the next meeting of the Grand Lodge. This is a very important movement, and we trust it will be followed up by all other Grand Lodges in the country. More especially should this be attended to in the west, where, in many cases, the early actors are still living to tell the story of their youthful labors. Now is the time to collect and preserve much that in future years will be invaluable; if deferred 'till the "fathers fall asleep" it will be too late, and many valuable facts connected with the earlier history of the Order in the west, will be lost with the unrecorded past. We respectfully urge the consideration of this subject upon the attention of the respective Grand Lodges.

The Grand Lodge of Indiana is erecting a most magnificent Masonic Hall in the city of Indianapolis, which we have referred to in previous Nos. We hope to be able, in a few months, to announce its completion and final dedication to masonry, to virtue, and to universal benevolence.

NEW YORK.

We have heretofore published the statement of Bro. J. M. Hatch, in relation to the unfortunate difficulty in New York. Subsequently we received several letters asserting that Bro. Hatch's statement was incorrect "in its essential particulars." We promised in the September No. to publish this month the letter from F. G. Tisdall, of St. John's Lodge, No. 1, denying the statements of Bro. Hatch. Notwithstanding our promise, we shall, for reasons deemed good and sufficient by ourselves, postpone publishing the article then referred to, at least for the present month.

It is proper to say that we have received letters from both sides in the New York difficulty, and that many of them are characterized by much acerbity and strong feeling. The controversy, to some extent, has become a personal one, and the letters bear the impress of strong personal feelings. This is wrong—radically wrong. The question at issue is one involving the sacredness of a constitutional provision, and it should be met in the spirit of calm and friendly investigation,—not with personal taunts and ironical and bitter invectives, for *such is not the spirit or the language of Masonry.*

We cannot consent that our pages shall be the means of widening the breach between the brethren in New York, and more fully estranging those who should be bound together by "chains of sincere affection."

But while we reserve to ourself the right to "contend earnestly" for what we deem masonic law, yet we shall not refuse to let both sides of the question be heard;—we being the judge whether the language and length of the articles are suitable for our pages. The question we yet regard as an open one. Not a single Grand Lodge in the United States has yet expressed an opinion upon it. The brethren in New York have come to an open rupture on a question growing out of a provision in their own Constitution. They have separated,—each party claiming to be the Grand Lodge of New York, and, *as such*, appeal to the fraternity in other States for recognition. Each party claims to be in the right—each believes itself right, and each have presented their statements and arguments, by means of printed circulars to the craft in other States. The question must now be met—and decided. An eminent Brother, a P. G. Master in a distant State, says in a recent letter to us in relation to such things—"We are men—we are brethren, and it all *can* be adjusted, and that too without difficulty. A little labor, a little forbearing patience, and a steady intent to do right, will shortly accomplish all. The antagonists are actuated by integrity of intention, and will of course yield to reason and right."

Another letter from a distinguished source in New York—from one who takes sides with the Past Masters, asks us "to protest against all ill-timed, vindictive, and vituperative publications, emanating from *any source or party*." In these sentiments we fully co-incide. And although both sides should be heard, yet the dignity of the tribunal before which the question is pending, (the craft every where,) and the nature of the question itself, both demand a courteous plea as well as a courteous hearing. More anon.

EDITOR.

OBITUARIES.

The past summer has been a season of sickness and death, and our brethren of the fraternity have suffered in common with the rest of the community. Our friends have been in the habit of sending us, for publication in the Review, a notice of the death of their members, together with resolutions of condolence and sympathy adopted by the Lodge on the occasion. These have been published on request, although from the space they have occupied in our pages, and the fact that such notices are generally interesting only in one vicinity, many of our subscribers have complained, and think we had better omit them altogether, and occupy the space with something that will interest the whole of our readers. We freely admit the strength of the objection and argument; but a desire to gratify the personal friends of the deceased has hitherto induced us to publish such notices. At the present time we are in a serious difficulty—if we publish *all* such notices now on hand, they would fill one or two Nos. of the Review, to the exclusion of *every thing else!* Two or three have been inserted before we were aware of the vast number on hand. We *cannot* publish them all; and to omit them we run the risk of giving offence to the personal friends of the deceased. We scarcely know what to do, and yet but one course is left for us;—we shall have to omit the resolutions of the Lodge, and merely announce

the death. We therefore give notice that this will be our plan in the future, unless in particular cases. We hope that our friends will be satisfied with this; for it is a rule we are *compelled* to adopt, in consequence of the great numbers of such notices sent to us. Below will be found a list of obituary notices, with the Lodges to which the individual brethren belonged.

AT LAFAYETTE, INDIANA, Bro. William Van Fossen, John S. Berryhill, and William E. Rauk, all members of Perry Lodge, No. 37, at that place.

IN THIS CITY, on the 12th of August last, Bro. J. B. Taylor, M. D., Secretary of Hopewell Lodge, No. 86, at Dillsboro', Ia.

AT MIAMI TOWN, OHIO, on the 27th of July last, Bro. Nathaniel Lemon, and on the 28th, Bro. Alexis Lemon, father of the preceding, both members of Columbia Lodge, No. 44.

CAMBRIDGE CITY, INDIANA, on the 2d of August last, Bro. William Stephens, of Cambridge Lodge, No. 5.

GOSHEN, OHIO, on the 9th of September last, Bro. C. W. Clark, a member of Goshen Lodge, No. 119.

WEST ALEXANDRIA, OHIO, on the 26th of August last, Bro. William G. Lineaweaver, M. D. of Hiram Lodge, No. 88.

MANCHESTER, INDIANA, Bros. Benj. T. Griffith, and Columbus C. Peas, both members of Burns Lodge, No. 55, at that place.

PENN YAN, NEW YORK, Bro. David S. Anderson, a member of Milo Lodge, No. 108.

HAMILTON, OHIO, Bro. Jacob Gephart, a member of Washington Lodge, No. 17, of that place.

PEORIA, ILL., Bro. Samuel H. Davis, of Peoria Lodge, No. 15.

IN THIS CITY, on the — of August last, Bro. David Gamble, of Lafayette Lodge, No. 81.

Most, if not all of the above, were taken away by that fell scourge, the Cholera. The respective Lodges to which they belonged, have adopted suitable resolutions of respect for their departed brethren; but for reasons above given, we are compelled to omit them.

CENTRE LODGE ROOMS (No. 23,) }
Indianapolis, Sept. 8th, A. D. 5849. }

The brethren being convened in consequence of the death of Brother JOSEPH J. STRETCHER, a member of this Lodge, a committee was appointed to draft resolutions suitable to the occasion; which committee reported the following:

WHEREAS, It has pleased the Almighty Ruler and Architect of the Universe, our Grand Master in Heaven, in His wisdom to remove from our midst, our worthy and beloved brother, Joseph J. Stretcher, be it therefore

Resolved, That we bow in humble adoration to his sublime decree.

Resolved, That it is becoming and proper in us to bear our testimony to the virtues of the departed, and endeavor by every means within our reach, to imitate them in their purity, that we may be prepared, when called upon, for that "spiritual building, that house not made with hands, eternal in the heavens."

Resolved, That the deceased has left a void in society difficult to be filled, and which may be regarded as a public calamity. His stern integrity, his benevolence to all mankind, and especially his friendship to the poor; his untiring industry; and in short, his character in all which constitutes the *man*, were well calculated to inspire that love and respect which he enjoyed in an eminent degree, and which causes his loss to be more poignantly felt.

Resolved, That the brethren of this Lodge, and the fraternity generally, condole sincerely with his bereaved widow and her young orphans; and that we will pray to Him who has promised to be a "Father to the fatherless and the widow's God," to sanctify this afflicting dispensation to their spiritual and eternal good, and that He will "temper the wind to the shorn lamb."

Resolved, That this Lodge will attend the funeral of the deceased, and that all brethren now in the city be invited to participate in the solemn ceremonies, in accordance with the established usage of our ancient and beloved Order.

Resolved, That in respect for our deceased brother, the members of this Lodge wear the usual badge of mourning for the term of thirty days, and that the Lodge be clothed in mourning for the same length of time.

Resolved, That a copy of the foregoing resolutions be spread upon the minutes; an attested copy sent to the widow of the deceased; and one to the *Masonic Review* of Cincinnati, for publication.

A true copy from the minutes.

Attest, CHA'S FISHER, Sec. C. L. No. 23.

Goshen, Ohio, Aug. 31, 1849.

BRO. C. MOORE,—Dear Sir:—At a stated meeting of Goshen Lodge, No. 119, of Free and Accepted Masons, held at their Hall in Goshen, August 31st, 1849, the following preamble and resolutions were unanimously adopted:

WHEREAS, it has pleased Almighty God, in His wisdom, to remove from the Lodge on earth, to the Grand Lodge in Heaven, (as we trust,) our most esteemed friend and brother, JOHN W. COTTERALL, therefore

Resolved, That while we bow in humble submission, to the dispensation of Him who doeth all things well, we sincerely

sympathise with the friends of the deceased, in the loss we have all sustained, and freely mingle our sorrows with theirs in their great bereavement.

Resolved, That the pious walk, the winning manners, and amiable disposition of the deceased, won our esteem, and that his memory will ever hold a place in our affections.

Resolved, That the Lodge room be clothed in mourning for thirty days, in token for our sincere regard for our deceased brother.

Resolved, That the Master of this Lodge cause a copy of these resolutions, together with a letter of condolence, to be written to the parents of the deceased, assuring them of our sympathy with them in their affliction; and also that a copy be sent for publication in the Masonic Review.

WM. H. CUMMINS, Sec'y.

Norwalk, Ohio, August 11, 1849.

BRO. C. MOORE,—Dear Sir:—In obedience to the will of our Lodge, permit me to transmit to you for publication, the following:

DIED—At Sandusky City, Erie county, Ohio, on Friday, July 27th, 1849, at 11 o'clock, P. M., of Asiatic Cholera, Brother HUMPHREY BROWNLEY, aged 30 years, a worthy member of Mount Vernon Lodge, No. 64; also a member of Huron R. A. Chapter, No. 7. Bro. B. was an active and useful citizen, and a zealous and bright member of our mystic Order.

In consideration of our recent bereavement, in the death of our worthy brother, Humphrey Brownley, be it

Resolved, By Mount Vernon Lodge, No. 64, that we deeply sympathise with, and "truly" offer our condolence to his afflicted family.

Resolved, In testimony of our heart-felt sorrow at our irreparable loss, we agree to wear our usual badge of mourning for the space of thirty days.

Resolved, That a copy of these resolutions be sent to Bro. C. Moore, Editor of the Masonic Review, for publication, and also a copy sent to his widow.

W. H. ATKINSON, Sec'y. *pro. tem.*

DIED—At Ohio Furnace, Scioto county, Ohio, on the 22d of August, 1849, Bro. PETER SHOEMAKER, aged about 45 years.

At a called meeting of Western Sun Lodge, No. 91, for the purpose of paying the last tribute of respect to Bro. Shoemaker, that of burying him according to the established usages of the Fraternity, it was voted unanimously, that a committee of two be appointed to draft a preamble and resolutions, and forward

to the editor of the Review for publication; also furnish the widow of our deceased brother with a copy. Whereupon Bro's. J. S. Hurd and J. L. Barber, were appointed said committee.

WHEREAS, It has pleased the Divine Ruler of the Universe, in the dispensation of his all-wise Providence, to remove from a world of sorrow to the spirit-land, our beloved brother, therefore—

Resolved, That by the death of our lamented brother, the Order of Masonry is bereft of a bright jewel and useful member, the widow and children have lost a true friend and supporter, and society a worthy member.

Resolved, That we bow in humble submission to this dispensation of Providence, and so *square our lives* and *circumscribe our desires*, that when the Great Architect of the Universe shall say to us, "it is enough," we shall be prepared to say, *it is well*.

Resolved, That the members of Western Sun Lodge, deeply deplore the affliction thus visited upon the family of our deceased brother, and tender them our sincere sympathy and condolence on the irreparable loss they have sustained.

J. S. HURD, }
J. L. BARBER, } *Committee.*

Waynesville, Sept. 10, 1849.

BRO. MOORE,—Dear Sir:—You will confer a particular favor by publishing the following short notice.

E. HAMMELL, Sec'y.

At the regular communication of Waynesville Lodge, No. 163, held on Saturday evening, Sept. 1st, A. D. 1849, the following preamble and resolutions were unanimously adopted:

WHEREAS, in the dispensation of an All-wise Providence, it has become our painful duty to notice the death of two more of our beloved worthy brothers, to wit; JOSEPH ROGERS, Jr., who died Aug. 5, and JOB OLIPHANT, Aug. 12, A. D. 1849; And whereas in token of the high estimate the members of this Lodge, and the community generally, has placed upon the character and usefulness of our two deceased brothers; and also in testimony of the sincerity of our grief, in having to sustain such an irreparable loss, be it

Resolved, That this Lodge be kept in deep mourning for the space of thirty days, from the 12th day of August, last past.

Resolved, That the Secretary forward a copy of these resolutions to Bro. Moore, requesting him to publish them in the Masonic Review.

W. B. McCLELLAND, }
E. HAMMELL, } *Committee.*
J. T. McKAY, }

EDITOR'S TABLE.

WE GREET THEE.—We commence, this month, the fifth volume of the Review. Four years ago, without friends or patronage or experience, we undertook to publish a monthly magazine devoted to the interests of Freemasonry. We launched our little barque upon the wave, and freighted it with what intellectual treasure we could command. We asked the friendly patronage of those in whose service we had embarked—and received it. We solicited the aid of those who were older and wiser, to assist in navigating the untried sea,—and to some extent it was granted. Several Grand Lodges pronounced their paternal blessing upon the enterprise, and committed it to the friendship of their children,—that friendship, with the smiles of Providence, was all we needed to secure success. The Review increased in size—in circulation—in usefulness. Notwithstanding a little uncourteous treatment from a cotemporary East, who feared we might be in his way, and opposition from a few in Ohio who minister to his vanity, the Review continued to grow and flourish, until at the close of the 4th volume we had a circulation of greater or less extent in every State of the Union, (with one exception,) in Canada, the West India Islands, and on the shores of the distant Pacific. Such has been our success, secured by patient industry, untiring zeal, and the kindness of a thousand friends, many of whom we have never seen.

Depending upon the same elements of success,—the same tried friends, and a host of new ones we hope to secure,—upon the increased experience of years, and a determination to *try* to do better in the future than in the past, we commence anew our voyage and our life. We ask the continued kindness of former friends, and the interest of many new ones, to *increase* our circulation;—to enlarge our list of subscribers who will *pay in advance*. We ask the council and advice of the “wise master builders” in our craft. Above all, and first and last, we ask “the blessing of Heaven to rest upon us” and upon our labors, for without this all else were vain.

We have arrayed our favorite in a new dress; having obtained a neat and appropriate design for the cover—drawn and engraved expressly for it. We have given up the credit system, and shall hereafter require pay in advance in all cases. There are but few that cannot afford to pay **ONE DOLLAR** for such a work, and pay it in advance. If any are unable to do this, and desire the work, let him procure 8 or 10 paying subscribers, forward the names and money, and we will send him a copy for his trouble.

Many heretofore—(must we say it?) *Masons* too!—have taken advantage of the credit system, and after receiving the Review from one to four years, have neglected or refused to pay us. Such conduct *they* may consider honest by *their* code of moral ethics, but such are not the teachings of masonry. But enough. Trusting to the goodness of the cause we advocate; the generous assistance of known and unknown friends; the wants of the great masonic family, and a determination to make the Review useful to every Lodge and every Mason, we start on our pilgrimage of toil and labor for another year.

TEN THOUSAND SUBSCRIBERS.—We want this number of subscribers for the fifth volume. We *should* have more, and *could*, if all our friends would make a reasonable effort in our behalf. Come, brethren, devote a few evenings or hours to increase our circulation. Let 1000 good friends make a little effort and they can easily procure, upon an average, five subscribers each. This would swell our list nobly. Many, unasked, without fee or reward—men whom we never

saw and never may see, have sent us 10, 15, 20, and 30 subscribers each. A little effort—presenting the matter to each brother they meet—(not waiting for Lodge night) and urging the claims of the Review, have accomplished this. Much more could be done if efforts were made. We know Lodges that boast of 60 and 70 members, among whom we have but 2 or 3 subscribers! We might have 20 or 30 among them, if some one or two would interest themselves in our behalf. Will you go at it, brethren, and *try what you can do*.

BACK NOS.—All subscribers will be furnished with the Nos. from the beginning of the volume. We have printed a large surplus, in hopes of a large demand; don't be afraid to send.

EARLY.—Send on your orders early, as we wish to know as soon as possible what amount of patronage we may expect for the present volume.

ORIGIN OF THE ROYAL ARCH.—We commence in this No. the enquiry into the origin of the Royal Arch Degree, by Rev. Geo. Oliver, D. D. The price of the work in this country is almost as much as the annual subscription of the Review. Let every R. A. Mason, carefully and attentively study this production.

A valued friend in Iowa suggests the propriety of printing this work and the Old Constitutions in the form of an appendix to the Review, in order that they may be bound separately. We think, however, it will be best to continue as we have begun. The price of the Review is *so low* that every one can afford to procure the whole volume.

EVERY LODGE should have a copy of the present volume, as it will contain a re-print of the *first edition* of the *Constitutions* ever published—that of 1717. The work is not now to be had at any price; and the present will most likely be the only opportunity that will soon occur to procure this valuable old work. Let every Lodge in America, then, secure a copy of the present volume of the Review.

SONG.—We invite attention to the beautiful song in the present No. written expressly for the Review, by Mrs. Sarah T. Bolton, of Indianapolis. A friend arranged a piece of music for the song, but we could not get it stereotyped in time for the present No., and were reluctantly compelled to defer it. We hope Mrs. Bolton will favor us, the present year, with many gems from her gifted pen.

WATCH HIM.—A man in Hannibal, Mo., by the name of G. B. ZAFF, formerly a member of the Lodge in that place, has collected some money for us from our subscribers there and absconded, taking the money with him. He also defrauded several of the brethren of that town, out of larger sums. He was very properly **EXPULSED**; and we request our brethren every where to be on the lookout for him. He is supposed to be bending his steps towards California. As the Review goes there monthly, he may not expect to escape detection.

PORTRAITS.—We *expect* to be able to furnish *two* portraits of distinguished Masons in the present volume of the Review. They will be very fine ones—engraved on steel in the best style of the art. One we expect will be the portrait of General Quitman, the Past Grand Master of the Grand Lodge of Mississippi—the man who won so green a chaplet on the battle-fields of Mexico. His portrait alone will be worth the price of the Review for a year. The other will be a man from north of the Ohio—his name we shall announce at a future day.

THE GRAND LODGE OF OHIO will hold its annual meeting in Steubenville, on Monday, the 15th of the present month. That will be a "good time" to bring us a thousand additional subscribers for the Review. If we live we expect to be there. We shall have a blank book with us, *two* good pens, and plenty of ink! There will be room enough in our book for all;—bring them on.

HOTEL AT STEUBENVILLE.—We are informed by one who knows, that Brother HOPKINS, who keeps the Black Bear Hotel, on 4th St. Steubenville, has made ample preparations to entertain delegates to the Grand Lodge. His house is said to be *well furnished* and *well kept*; and withal, Bro. Hopkins is said to be an excellent Mason. We have engaged a room at his house in advance, and hope to have plenty of company.

GRAND LODGE OF KENTUCKY.—The Grand Lodge of Free and Accepted Masons of Kentucky, met at Lexington on Monday the 27th August, and after a session of four days, adjourned on Thursday evening. Upwards of ninety Lodges were represented; and the number and character of the representatives, as well as the harmony and good feeling which prevailed throughout the session, made it one of the finest meetings of this body which has ever been held.

The principal officers of the different Grand Bodies elected for the ensuing year are as follows:—

Grand Lodge.—John D. McClure, of Owenton, G. M.; J. M. S. McCorkle, of Greensburgh, D. G. M.; C. J. Wintersmith, of Elizabethtown, S. G. W.; Thomas Ware, of Cynthiana, J. G. W.; Rev. George L. Rogers, of Bullit co., G. C.; Phillip Swigert, of Frankfort, G. Sec.; A. G. Hodges, of Frankfort, G. Treas.

Trustees of Masonic College.—Wm. D. Mitchell, of Lagrange; E. T. Berry, of Henry; Robert Mallory, of Oldham; A. M. Gazlay, of Lagrange; Willis Stewart, of Louisville; Phillip Swigert, of Frankfort; C. G. Wintersmith, of Elizabethtown; Charles Tilden, of Louisville; Rev. Wright Merrick, of Lexington.

Grand Chapter.—James H. Daviess, of Georgetown, G. H. P.; C. G. Wintersmith, of Elizabethtown, D. G. H. P.; Thomas Ware, Cynthiana, G. K.; Isaac Cunningham, of Clark co., G. S.; Theodore Kohllass, of Winchester, G. Sec.; A. G. Hodges, of Frankfort, G. Treas.; Rev. Wm. H. Forsythe, of Harrison co., G. C.

Grand Council.—Comp. Phillip Swigert, of Frankfort, G. P.; Comp. Willis Stewart, of Louisville, D. G. P.; Comp. Joseph Grubb, of Danville, G. T. I.; Comp. Wm. S. Chipley, of Lexington, G. P. C. W.; Comp. C. C. Carson, of Crab Orchard, C. G. C.; Comp. Albert G. Hodges, of Frankfort, G. R.; Comp. Oliver Anderson, of Lexington, G. Treas.; Comp. Rev. Josiah Kemp, of Lexington, G. C.

MEDICAL COLLEGE OF OHIO.—See the card of this institution on our cover. It stands, deservedly, among the first Medical Colleges of the country.

OUR FRIENDS who have sent us articles for the Review must have patience.

COMMENDABLE.—Bro. Simonson, of Springfield Lodge, No. 43, Franklin county, Ind. has sent us the names of thirty-two subscribers. This is one copy for each member of that Lodge! Where is a Lodge that will equal this—what Brother will do as well for the Review as Bro. Simonson? Bro. Chase, of Utica, N. Y.; Bro. Ray, of Morgantown, Va.; Bro. Lane, of Brandon, Miss., and several others have done nobly for the Review; indeed, to enumerate all who have been active in sending us subscribers, would fill a page. Thanks, brethren, thanks—many thanks.

OUR NEXT No. will probably be delayed about ten days, in consequence of our having to attend the Grand Lodge of Ohio, which meets this year near 300 miles from this city.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, NOVEMBER, 1849.

NO. 2.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered.

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ORIGIN OF THE ROYAL ARCH DEGREE.

(Continued from page 8.)

business transacted. This old Grand Lodge was the conservator of the primitive Gothic constitutions and charges; and under its benign patronage the works of art were executed which reflect such high credit on the Masons of the middle ages.

The establishment of a Grand Lodge in London for the southern division of the island, in 1717, did not interfere with its proceedings; and the two Grand Lodges entertained a mutual good understanding towards each other for many years; until the more recent establishment grew powerful by the accession of noble and learned persons of the highest rank; who, being under the necessity of having a permanent town residence for the convenience of attending their parliamentary duties, found no difficulty in being regularly present at the quarterly Grand Lodges, and thus conveyed the influence of their talents and position in society to the southern division of the Order. Their example augmented the ranks of Masonry in the provinces, until the increase of its Lodges, both in numbers and respectability, in every part of England, was so rapid and uniform, that the Grand Lodge at York became inert, and at length silently resigned its authority into the hands of its more fortunate rival.

This appears to be a correct view of the case, because the Lodges in the City of York itself, as well as the entire north of England, have for many years practised the mysteries of the Craft under warrants granted by the London Grand Lodge; and are governed by Provincial Grand Masters of the same constitutional appointment.

The authority of the York Grand Lodge was not however superseded without a feeling of jealousy at the usurpation of its rival, which indiscreetly committed a few instances of aggression on its privileges that appear to be indefensible, as the title of "Grand Lodge of *all* England" had been conceded to it,

while the London fraternity assumed the appellation of "The Grand Lodge of England." Taking advantage of an unfortunate dispute amongst the members of a Lodge at York, the southern Grand Lodge encouraged the seceding Brethren in their disobedience, by granting them a warrant to open a new Lodge under its constitutions, in the city; little dreaming how soon a similar secession would occur in their own body. This encroachment was not suffered to pass without expostulation and protest on the part of the ancient Grand Lodge, which contended that it would have been more in accordance with the genuine principles and regulations of Masonry, if the refractory Brethren had been admonished, and recommended to apply for re-admission into the Lodge they had so inconsiderately abandoned.

This aggression having been attended with success, was followed up in 1734, during the Grand Mastership of the Earl of Crawford, by the constitution of Lodges, the issue of deputations, and the appointment of Provincial Grand Masters for Northumberland, Lancashire, and Durham; all within the jurisdiction of the Grand Lodge at York.⁷ So direct an invasion of its ancient rights was highly offensive; but the York Masons finding themselves too feeble to stem the torrent, after an ineffectual protest, held on their course in a dignified silence for a few years; and, although the rights of their Grand Lodge were superseded, and its influence weakened by the increasing prosperity of its rival, continued to act on their own independent authority, which was never called into question. Even after the dominion of the London Grand Lodge became indisputably established, and it considered itself entitled to the homage of the whole island south of the river Tweed, the one old Lodge at York was always excepted.⁸

About this time commenced that notable schism which again divided the English fraternity into two separate and independent sections, by the establishment of another Grand Lodge in London, and the appointment of a new Grand Master, with his staff of officers. It will be observed in limine, that, at this

⁷ Matthew Ridley, Esq. was appointed to the P. G. Mastership of Northumberland; Edward Entwistle, Esq. to that of Lancashire; and Joseph Laycock, Esq. to that of Durham. And the London Grand Lodge pronounced that all the Lodges in those provinces were under its authority.

⁸ Thus it was resolved, during the Grand Mastership of the Earl of Carnarvon, afterwards Duke of Chandos, that "All Lodges are under the patronage of our Grand Master of England, except the old Lodge in York city, and the Lodges of Scotland, Ireland, France, and Italy, which, affecting independency, are under their own Grand Masters."—(Anderson's Const. 1738, p. 196.)

time, private Lodges did not possess the power of conferring either the second or third degree, which was a privilege reserved by the Grand Lodge for its own peculiar exercise ; and these degrees were given as the reward of meritorious Brethren, who had rendered essential services to the Craft, either by their learning, talent, or activity ; and this only with the unanimous consent of all the Brethren assembled in communication. An infringement of this privilege led to very serious and important consequences.

A few ambitious Brethren, who were ineligible for these degrees, prevailed on some inconsiderate Master Masons to open an illegal Lodge, and to pass, and raise them to the sublime degree. These irregularities having escaped immediate detection, the same Brethren proceeded to initiate new members into the Order ; and attempted to invest them with Masonic privileges. A project so bold and unprecedented could not elude ultimate discovery. The newly initiated Masons, proud of their acquisition, applied, in the character of visitors, for admission into the regular Lodges, when their pretensions were speedily unmasked, and the authors of the imposition were called on to vindicate their conduct before the Grand Lodge.⁹ Complaints were preferred against them at the Quarterly Communication in June, 1739, and the offending Brethren were allowed six months to prepare their defence. After a full investigation and proof of their delinquency, it was resolved that "the transgressors should be pardoned upon their submission and promises of future good behaviour." It was also resolved, that "the laws shall be strictly put in execution against all Brethren who shall, in future, countenance, connive, or assist at any irregular makings."

The delinquents, though pardoned, appear to have been highly dissatisfied with this decision, which they affected to consider in the light of an indirect censure ; and having tasted the sweets of their former illicit proceedings, they assumed the position of persecuted Brethren, and converted the resolutions of the Grand Lodge into a pretext for persisting in their contumacy ; and in open violation of the constitutions, they continued to meet as Masons in unauthorized places, to initiate, pass, and raise candidates, and to perform all the functions of a warranted Lodge, under the plea that in ancient times a sufficient number of Masons residing within a certain district, with the consent of the civil magistrate, were empowered to meet for the purpose of making Masons, and practising the rites of Masoury, without warrant of constitution ; because the privilege was inherent in themselves as individual Masons.

⁹ MS. Penes me.

But the first meeting, under Anthony Sayer, had agreed, as a preliminary measure towards the formation of a Grand Lodge, and to cement its power, that this inherent privilege should no longer exist. And, therefore, it was resolved, that the privilege of assembling as Masons, which had been hitherto unrestricted, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act, by a warrant from the Grand Master for the time being, granted to certain individuals, by petition, with the consent and approbation of the Grand Lodge in communication; and that *without such warrant no Lodge should hereafter be deemed regular or constitutional.*"¹⁰

The seceding Brethren contended that the above assembly did not possess the power to pass such a resolution, because it was not only self-created, but defective in numbers; whereas, "in order to form what Masons mean by a Grand Lodge, there should have been the Masters and Wardens of *five* regular Lodges, that is to say, five Masters and ten Wardens, making the number of installed officers fifteen. This is so well known to every man conversant with the ancient laws, usages, customs, and ceremonies of Master Masons, that it is needless to say more, than that the foundation was defective in number, and consequently defective in form and capacity."¹¹ And that, although they called the assembly a revival of the Grand Lodge, it was a gratuitous assumption which could not be verified by facts; because "had it been a revival of the ancient Craft only, without innovations or alterations of any kind, the Free and Accepted Masons in Ireland, Scotland, the East and West Indies, and America, where no change has yet happened, nay, Freemasons in general, would agree in secret language and ceremonies with the members of the *modern* Lodges. But daily experience points out the contrary; and this is an incontrovertible proof of the falsehood of the supposed revival."¹²

These arguments and reflections, however, were unheeded by the Grand Lodge, or considered as serving only to aggravate

¹⁰ "This regulation was found necessary," says a Continental writer, "because that here and there private Lodges were formed by false and unworthy Brethren, who used a ritual of their own, and pretended to make men Freemasons, for the sake of their money. Some countries, particularly Denmark and Prussia, have passed laws that no Lodge shall be held or formed in any part of their dominions without having first obtained a warrant from one of the Grand Lodges. In Germany, there are a few of the ancient Lodges which are independent, and which have not joined any Grand Lodge, but which, on account of their age, are acknowledged as regular Lodges by all the others,"

¹¹ Ahiman Rezon, p. viii, Ed. 1813.

¹² Ahiman Rezon, p. ix.

the offence; and stringent resolutions were passed to check their proceedings, which produced only a temporary effect; for several Lodges having been erased from the lists for refusing to attend the Grand Master in Quarterly Communication, pursuant to notices repeatedly served on them for that purpose, the members united themselves with the seceders, and succeeded in forming a body of sufficient strength to cast off their allegiance openly to the metropolitan Grand Lodge. As there had been, before this period, some differences between the Grand Lodges of London and York, the schismatics assumed the name and authority of the latter, although it is doubtful whether that body gave any sanction to their illegal proceedings. Laurie¹³ asserts that the sanction was only "pretended;" and Noorthouck positively says, that they had no encouragement whatever from the Grand Lodge at York. His words are—"Under a fictitious sanction of the ancient York constitution, which was dropped at the revival of the Grand Lodge in 1717, they presumed to claim the right of constituting Lodges. Some Brethren at York continued, indeed, to act under their original constitution; *but the irregular Masons in London never received any patronage from them.*"¹⁴

The constitutional Grand Lodge now took the matter into its most serious consideration, and attempted to bring the refractory Brethren to a proper sense of duty, that they might return to their allegiance, and be received with affection and forgiveness. Failing in this endeavor, it resolved at length to adopt the expedient, apparently rendered necessary by the emergency, but extremely ill-judged, of introducing a slight alteration into the system, which might have the effect of detecting the schismatics, and thus excluding them from the orthodox Lodges.¹⁵ The resolution was unfortunate, and produced the very evil which it was intended to avert.

The Grand Lodge now expressly ordered the regular Lodges not to admit the seceding Brethren as visitors, or to countenance or acknowledge them in any way whatever, but to treat

¹³ Page 116.

¹⁴ Const. p. 240.

¹⁵ This alteration is thus explained by a cotemporary writer:—"I would beg leave to ask whether two persons standing in the Guild-hall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their situation, as Gog must be on the right of one, and Magog on the right of the other? Such, and far more insignificant, is the disputatious temper of the seceding Brethren, that, on no better grounds than the above, they chose to usurp a power, and to act in open and direct violation of the regulations they had solemnly engaged to maintain, and by every artifice possible, to be devised, endeavored to increase their numbers."

them as persons unworthy of notice, until they humbled themselves as the Grand Master shall in his prudence direct, and until he signifies his approval by a missive directed to the regular Lodges. The Grand Lodge further recommended the utmost care and circumspection in the examination of visitors; and not to admit them on any pretence whatever, until they had entered into an engagement that they had been regularly initiated, passed, and raised, in a lawful, warranted Lodge.

These regulations were a source of exultation and triumph to the seceding Brethren. They loudly exclaimed against what they termed an alteration of the landmarks, as an unprecedented, and unconstitutional proceeding; accused the Grand Lodge of having deviated from ancient usage, and conferred upon all its members and adherents the invidious epithet of *modern* Masons,¹⁶ while they appropriated to themselves the exclusive and honorable title of "*ancient* Masons, acting under the old York constitutions, cemented and consecrated by immemorial observance." Taking advantage of this popular cry, they proceeded to the formation of an independent Grand Lodge, drew up a code of laws for its government, issued warrants for the constitution of new Lodges, "under the true ancient system of Freemasonry;" and from the fees arising out of these proceedings they succeeded in establishing a fund of benevolence, besides defraying the current expenses of the institution.

It will be necessary to pause a moment here for the purpose of taking into consideration a few anomalies in this new establishment, which appear difficult of solution. The *ancients*,¹⁷ in their justification, had strongly and repeatedly condemned the formation of any new Grand Lodge, as an unconstitutional proceeding, and at variance with the genuine principles of Masonry; and pronounced that such a body, being self-constituted, could not possess any legal authority over the Craft.

¹⁶ The offence was increased by the manner in which they recorded their opinions on this invidious subject. They charged the Grand Lodge with a design of abolishing the old custom of explaining geometry, in the Lodges, and substituting conviviality in its stead. "Some of the young Brethren," they said, "made it appear that a good knife and fork in the hands of a dexterous Brother over proper materials, would give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe." They further asserted that the Brethren had made an attempt to get rid of their aprons, because, "they made the gentleman look like mechanics." (Ahim. Rezon, p. 14.)

¹⁷ I shall use the words *ancients* and *moderns*, in their general acceptations; the former to designate the seceders, and the latter the constitutional Masons; although both were alike either ancient or modern, being equally derived from the same source.

If they were sincere in their protestations, why did they constitute a Grand Lodge of their own? And again, if they really derived their authority from the Grand Lodge at York, why did they not unite under its banner, refer to it for their warrants and other public sanctions, instead of openly renouncing its protection by the establishment of a new Grand Lodge, and issuing constitutions for the formation of private Lodges, even in the city of York itself? These queries are difficult to answer, and therefore the ancients wisely avoided them. Not a word on the subject is to be found in the *Ahiman Rezon*, though, as we have already seen, it is sufficiently vituperative on other points.¹⁸

The accusation of changing the ancient landmarks of the Order, which was pertinaciously urged against the Grand Lodge of the moderns, answered every purpose which was intended to be effected by it. The new Order became extremely popular, and as it professed to convey privileges, and to communicate secrets unknown to the rival institution, persons of rank were induced to enrol themselves under its banner.

But, notwithstanding the virtuous indignation which was expressed by the ancients at the alleged delinquency of the English Grand Lodge, I am inclined to think that they themselves, at the above period, remodified, at the least, if they did not alter, several of the old landmarks. It was asserted by Finch, and some other Masonic charlatans, that the Master Mason's word was never lost! And although, when this public announcement was made, it was considered merely as an ingenious fiction to attract attention to their worthless publications; yet there is circumstantial evidence, which may induce us to suspend our opinions on the truth or falsehood of the assertion. These considerations afford a clue towards discovering the origin of the English Royal Arch degree, which, I think, it would be difficult to trace beyond the period of this schism, although I admit the imperfection of written evidence in proof of facts attached to a secret society, which professes to transmit its peculiar mysteries by oral communication only.

You will recollect, my dear sir, the observation—I think it was first made by Sir William Drummond, the erudite author of the *Origines*—that “it is painful to have doubts where others

¹⁸Laurie says of this book:—“The unfairness which he (Dermott) has stated the proceedings of the moderns, the bitterness with which he treats them, and the quackery and vain glory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their order, and the preservation of that charity and mildness which ought to characterize all their proceedings.” (Laurie, p. 117.)

believe." I have long felt the force of this sentiment with respect to the Royal Arch. At my first exaltation I was taught to believe it an ancient degree; but I confess, that even at that period I entertained considerable doubts on the point. The degree is too incongruous to be of any great antiquity. It exhibits too many evidences of modern construction to be received with implicit credence as a ceremony practised by the ancient Dionysiasts, or even the more modern colleges of Freemasons, or confraternities of the middle ages, to whom we are indebted for the sublime specimens of science and genius exhibited in the ecclesiastical buildings, which still dignify and adorn every European nation. It is not mentioned in any ancient record of acknowledged authenticity; nor does Dr. Anderson give the slightest hint in his elaborate history of the Order, that it was known at the period when he wrote.

The earliest mention of it in England, which I can find, is in the year 1740,¹⁹ just one year after the trifling alteration sanctioned by the modern Grand Lodge already mentioned. I have now before me an old Master Mason's tracing-board or floor-cloth, which was published on the continent almost immediately after symbolical Masonry had been received in France as a branch from the Grand Lodge of England in 1725, which furnished the French Masons with a written copy of the lectures then in use; and it contains the true Master's word in a very prominent situation. This forms an important link in the chain of presumptive evidence, that the word, at that time, had not been severed from the third degree and transferred to another. If this be true, as there is every reason to believe, the alteration must have been effected by some extraordinary innovation and change of landmarks. And I am persuaded, for reasons which will speedily be given, that the ancients are chargeable with originating these innovations; for the division of the third degree, and the fabrication of the English Royal Arch appear, on their own showing, to have been their work.

Now the Royal Arch degree, as it was practised by the seceding Brethren, although it contained elements of the greatest sublimity, was imperfect in its construction, and unsatisfactory in its result; which will tend to show, from the crude and unfinished state in which it then appeared, that the degree was in its infancy. The anachronisms with which it abounded, and the loose manner in which its parts were fitted into each other, betrayed its recent origin. In fact, it was evidently an attempt to combine several of the continental degrees of sublime Masonry into one, without regard to the order of time, propriety

(Continued on page 65.)

¹⁹In the Historical Landmarks of Freemasonry, the date of 1730 is given, but it is a typographical error.

'TIS SAIR TO DREAM.

'Tis sair to dream o' them we like,
 That waking we sall never see ;
 Yet, oh! how kindly was the smile
 My laddie in my sleep gave me !—
 I thought we sat beside the burn
 That wimples down the flowery glen,
 Where, in our early days o' love,
 We met, that ne'er sall meet again !

The simmer sun sank 'neath the wave,
 And gladdened wi' his parting ray,
 The woodland wild and valley green
 Fast fading into gloamin' grey !
 He talk'd of days o' future joy,
 And yet my heart was haffins sair,
 For when his eye it beamed on me,
 A withering death-like glance was there !

I thought him dead, and then I thought,
 That life was young and love was free,
 For o'er our heads the mavis sang,
 And hameward hied the janty bee !—
 We pledged our love and plighted troth,
 But could, could was the kiss he gave,
 When starting from my dream, I found
 His troth was plighted to the grave !

I canna weep, for hope is fled,
 And nought would do but silent mourn,
 Were't no for dreams that should na come,
 To whisper back my love's return ;
 'Tis sair to dream o' them we like,
 That waking we sall never see,
 Yet, oh! how kindly was the smile
 My laddie in my sleep gave me !

R. GILFILLAN.

London Freemason's Q. Review.

WHAT IS A CHRISTIAN?—The true pair of compasses to take the dimensions of the heart of a Christian is Faith and Charity. Faith is the one foot fixed immovably in the centre, while Charity walks a perfect circle of benevolence.—*Bishop Hall.*

THINGS OF INTEREST.

Little Rock, Ark. Sept. 1849.

DEAR SIR AND BROTHER:—The disturbed state of things in several of the Grand jurisdictions in this Nation, leads me at this time to trouble you. The painful misunderstanding between Louisiana and Mississippi, as well as the internal bickerings, nay quarrellings in New York, are calculated to fill the heart of every faithful brother with uneasiness, if not alarm.

The history of the difficulties under which the brethren in Louisiana have labored, lay far back in the past, but have been most ably and satisfactorily set forth by a committee appointed for the purpose, upwards of a year since; and before any one makes up his mind upon the subject, he should read that history, and after reading, consider. Early in 1845, while Doctor Joseph Grubb was Grand Master of this state, a brother from Louisiana with sufficient credentials, made application for a Dispensation for a new Lodge in the western part of Louisiana, alleging as the reason, precisely the same causes which Mississippi now urges for her interference. The application was refused, on the ground that it would interfere with the established jurisdiction of a sister Grand Lodge. It was believed that if one new Lodge could be established, several might: and that if any were established, either the old Grand Lodge, or the new creations, must become annihilate. This result must follow—a hostile power was attempted to be marched into the territory of a neighbor. It would bring on a kind of war—and a war of extermination:—both could not exist; one must finally be vanquished. This war does now exist: and it becomes the candid to set about finding its true causes, and if possible achieve a satisfactory and honorable peace. It would be unwise, and probably untrue to assume that the blame, if any, was all on one side. If Louisiana has *accumulated* different *rites*, Mississippi has violated ancient land-marks; if one has sanctioned new and modern degrees, the other has abolished old requirements. It is said that Mississippi admits the lame and limbless, or those who have not entire limbs, eyes or arms; and I know of her admitting a man born blind, and who so continues. So that turn the subject as we may, if one be not altogether right, the other is not free from wrong.

But the great bone of contention is the “cumulation” of “rites.” The various Rites known as the “Ancient,” or “York,” the “Modern,” or “French,” and the Scotch Rites, were all practised in Louisiana. Each Lodge of course drew its authority from its parent, and with the usual partiality of children for parents, believed their respective mothers taught about the right way. In order then to pursue each rite, *in tact*, a Grand

Lodge was formed, taking each Rite under its care: it *accumulated*, or placed together, all these rites, in order the better to preserve them. If a sufficient number of brethren applied to have a Lodge of either Rite established, they petitioned in form, and their prayer was granted; and the Grand Lodge of Louisiana guaranteed to each Lodge under its jurisdiction, perfect immunity to work under its own peculiar rite. This, if my information be correct, is the whole object and origin, of this cumulation of rites, that has turned a part of the Masonic world topsy turvy.

What new or beneficial object was to be gained then, by Mississippi, or any other Grand Lodge, coming in, and authorising Ancient York Lodges to be established? Was it not gratuitously doing for her sister, the very thing she was already doing, and which no other authority had the right to do? There is no use in getting into a passion about it; there are difficulties, and very serious difficulties in this business; but, we are men, we *are* brethren; and it all *can* be adjusted; and that too without difficulty—a little labor, a little forbearing patience; and a steady intent to do the right, will shortly accomplish all. The antagonists are actuated by integrity of intention: and will of course yield to reason and right.

I have thus in few words stated the *casus belli*, and in future if it meets your approbation, suggest an ample remedy—a fair treaty—an honorable peace. It is a matter upon which the brethren in the United States are called upon to pass judgment; and it is becoming in all to be just and moderate in our conclusions, as well as vigilant to arrive at them.

As ever, truly,

D. J. BALDWIN.

ADJOURNED MEETINGS.

MARION, IA., Sept. 21st, 1849.

BRO. MOORE,—Sir,—I have two questions which I wish information on.

1st. When an Entered Apprentice Lodge is opened on a regular night, and adjourns for one week, whether the record should be signed and approved on the night of adjournment; or whether it should remain open until the night to which the Lodge was adjourned, and should the last night show a continuation of the work.

2nd. When an Entered Apprentice Lodge is opened and adjourned for one week, and after doing the work of said Lodge,

can we open any other Lodge the same night, or can any other Lodge be opened on that night, only the adjourned Lodge? I wish you, through your paper to communicate the above information as far as masonic usage will permit, and oblige,

Fraternally, yours, FRED. ELTZROTH.

ANSWER. When a Lodge adjourns, it should be for the purpose of completing some specified work then on hand or about to be undertaken. No other business should be transacted at an adjourned meeting than that for which the adjournment was made, unless a case of emergency arise, of such a nature as to justify a departure from general usage.—The minutes should be approved and signed *only at the stated meetings*. At each stated meeting all the minutes since the preceding stated meeting should be read, and if approved, signed. This should never be done at an adjourned meeting.

2d. A Lodge *may* be adjourned when on the degree of E. A. P. for the purpose of conferring a higher degree at the adjourned meeting. It does not matter whether you adjourn for the same degree or not, but you can only do the work *for which you adjourn*.

We will take the liberty to add, that we consider the practice of *adjourning* a Lodge, a bad one. If an extra meeting is desired before the next stated one, it is quite easy to close the Lodge to stand closed until the evening selected for the next meeting. Then, if you wish to work in a different degree, you can open on that degree and proceed with the labors for which you convened. The records will then show *square work*, and unfavorable consequences are frequently avoided.—EDITOR.

RIGHT OF A NEGATIVE.

DILLES BOTTOM, OHIO, Oct. 1, 1849.

Having seen several interrogatories answered by you in the Review, (and to my mind, very satisfactorily,) I hope you will not take it amiss in a brother and subscriber, who has great confidence in your knowledge of the *ancient landmarks*, to ask information on the following questions :

1st. On the presentation of the petition of a candidate to receive the degrees of masonry, "if found worthy," and the petition is referred to a committee who report favorable, and the members of the Lodge, (all being well acquainted with the candidate) are perfectly satisfied that he sustains an unblemished character for integrity, intelligence, and is in every way *worthy*: Has any member a right to deposit a negative vote without giving the other members any reasons, or even informing them that he has any objection?

2d. What should be the action of the Lodge, when all appear publicly to endorse an unexceptionable character for the candidate, yet one or two negatives are alternately given, without any impeachment being offered to the character of the candidate, and a failure of any member to inform the Lodge that he has an objection?

3d. Will any thing justify a member to vote against a candidate, when he acknowledges a sincere belief in the worthiness of the candidate?

An answer to these interrogatories may give much satisfaction to many members of the fraternity, as I know it will be to some. Yours fraternally,

W. K. CARLE,

Member of Moriah Lodge, No. 105, Ohio.

FIRST. We have often stated, and we again repeat, that the right to vote is a sacred right secured to every Mason who is a member of the Lodge where the petition is pending. This right is secured to him not only by immemorial custom of an unknown antiquity and universal prevalence, but by the written Constitutions of the Order. The Constitution of 1721, contains an express provision securing the sacredness and secrecy of the ballot-box; and that Constitution was but a transcript, substantially, of the previous and immemorially existing law. That right too, is expressly secured against invasion by Dispensation;—no power can suspend that law. It is secured to every member; none can restrain him in the exercise of it—none can question his right to exercise it. If he sees proper to give a negative vote, he can do so, and no power can interfere.

SECOND. The Lodge can take no action. If a negative is found, the candidate is rejected, and the Master must so declare it. No remarks should be permitted; all should quietly submit—yielding implicit obedience to a well known, universal, and unchangeable law of the Order. All that can be done is, at a future day to receive a new petition, which must take the same course all others do.

THIRD. This is a question each person must answer for himself. If I believe the candidate to be every way worthy, and well qualified to be of use to the Order, I ought not to permit any extraneous consideration to induce me to vote against him. The contemptible practice of rejecting a worthy man to gratify the revengeful feelings of the voter, should never be heard of in a Lodge of Masons. No genuine Mason would ever be guilty of such an unmasonic and disreputable act.

We close with one remark: A Mason, as such, is possessed of certain indefeasible rights and privileges—the right of a negative vote is one—but he is responsible to the Craft for a *proper exercise* of those rights.

FRATERNAL CORRESPONDENCE.

For some time we have omitted our usual extracts from correspondents; and we propose, in this No., to make amends for the omission. Our correspondence is large, embracing the entire nation from Maine to Texas, and from Minnesota to Florida. The letters received at our office frequently contain allusions to the condition and prospects of masonry in the localities where written, designed more for our own information than for the public eye. From these sources—from short extracts from letters written at different and distant points, a better knowledge of the general condition of the Craft can be obtained than from long and labored articles. Besides, these extracts furnish a variety which could be obtained in no other way; and there is a point and freshness about them which gives zest and interest to their perusal. Perhaps we ought to add, that many of these letters contain allusions to the Review, which are peculiarly gratifying to us, laboring as we are to make it useful and acceptable to the Craft. If any brother who does not take the Review, will read over these extracts, and then not send immediately for it, we should doubt his zeal in the good cause.

Hereafter we shall try to devote a little space in every No. to this kind of reading; confident that our friends can acquire more knowledge of the Craft abroad, from this source, than from long reviews of the proceedings of Grand Lodges. We shall begin with Minnesota, as the last of the Territories into which masonry has been introduced. A maxim among us, sometimes is—"the last shall be first, and the first last."

St. Paul, M. T., Sept. 27, 1849.

DEAR SIR AND BROTHER:—We have organized a Lodge in this place under very favorable auspices. The dispensation under which we labor is from the authority of the Grand Lodge of Ohio, of Free and Accepted Masons. We will transmit an account of our work to the next meeting of said Grand Lodge, so that we may obtain a charter. I will forward you in a few days a dozen or more subscribers to your paper. The officers under the first organization of a Lodge of free and accepted Masons, in the Territory of Minnesota, are

C. K. Smith W M; James Hughes, S W; D. F. Brawley, J W; Lot Moffit, S D; J. C. Ramsey, J D; J. A. Akenside, Sec.; F. Dudley, Tr.; W. C. Wright, Tyler. The name of our lodge is St. Paul Lodge, No. 1—our regular meetings once a month. Accept assurances of friendship for yourself, and make my regard to my Ohio friends.

C. MOORE, Esq.

Yours, truly,

C. K. S.

We feel gratified that our friends in that distant territory have gone to work under the jurisdiction of Ohio. We trust masonry there will

do honor to its parental source: and that our Grand Lodge may have cause to be proud of the scion she has transplanted in that distant soil.

Our next selection is from New York ; and it will be seen that one of our old and steadfast friends has been gathered to his fathers. A faithful laborer has gone from among us—an ornament wrested from our mystic temple. We now recur with pleasure to our correspondence with this excellent and venerable brother; we sympathise with the son who has lost such a father. We record the father as among the “loved in death”—we transfer his name to the list of departed, and supply the vacancy on our roll by inserting that of his son’s.

UNION SPRINGS, N. Y., Sept. 16, 1849.

C. MOORE,

Dear Brother:—In forwarding you subscriptions for the new year, I take the opportunity of adding a few words in view of the communications formerly held between my father and yourself, with the hope of extending our acquaintance. His death you have been made acquainted with, by the very kind and affecting notice of the event, manifested by Scipio Lodge, and published in the Review. My father was one of the old fashioned stamp of Masons, among the first members of this old established Lodge. He occupied high office in Ovid Chapter, Seneca county. His best feelings were enlisted in the cause of masonry, and he was engaged in its progress, till, like many others driven by the storm of the anti-Masonic period, and on the dissolution of the Lodge, to give up his connexion with it, but with no distrust of the excellence of the institution, or abatement of his interest therein. He was one of the NEW CHARTER members of Scipio Lodge in which I was “brought to light,” and which is now thriving with good workmen. I take pleasure in referring to the correspondence between yourself and my father. Your last letter came at a time when he was incapable, by reason of illness, of replying and continuing the correspondence, so far as your mutual business engagements would have permitted. He retained a pleasant recollection of his first epistolatory acquaintance with you, and may I hope, Bro. Moore, that ours may be longer continued. You shall hear from me once a year at least.

A good masonic feeling is abroad here—Scipio Lodge, (located at Aurora, six miles south of us, to which all brethren in this village belong) is increasing its numbers by the addition of good men.

The venerable Salem Town, Chaplain of the Grand Lodge of this State, a name familiar, perhaps, to you from his high standing as a mason, noted for his piety, learning and worth, a good MAN, meets with us, and by his extensive masonic information

and zeal adds materially to our stock of knowledge and perfection in work. Our circle is not large, but composed of such men as makes each communication one of extreme pleasure. Should you make the tour which you more than hinted at in 1847, we *should be glad to see you*.

With great respect, I am yours truly, J. R. S.

We shall now turn to the South, and the first that meets our eye is from a regular correspondent, and one who has labored faithfully in the Craft, and has also done much for the Review. He hails from

Hillsboro', Miss., May 18, 1849.

BRO. MOORE:—I again have the pleasure to write to you, and the double pleasure to make you a small remittance. I say *double* pleasure, because it would be a pleasure to make a remittance to you at *any time*; but since your loss by fire, the knowledge that I am benefitting a brother makes that pleasure a two-fold one.

In our county the work is progressing. Our Lodge, which has hitherto labored under heavy embarrassments, has now arisen in her strength, shaken off her lethargy, and is now in a fair way to become prosperous. The *material* is *generally* good, but not all—some is defective. We are well pleased with the Review, and wish you success in the good work.

Fraternally yours,

W. D. E.

While we *are* in a sunny clime, we will go a little farther; for we love to think of, and read about, the generous Craftsmen in that "land of the sun." The following is dated

Maury, La., May 27th, 1849.

C. MOORE, EDITOR MASONIC REVIEW;—

Dear Brother—We are working harmoniously and briskly in Sabine Lodge, at Fort Jesup. We have conferred some ten or twelve degrees since our installation, of which I advised you. There is now a lodge working at this place, (Maury,) under dispensation. Bro. John D. Tucker, W M; G. E. Ward, S W; and R. A. Gay, J W. I send you three more subscribers. Please forward them immediately and as soon as I can procure two more, I will remit the funds; meanwhile I am dear brother,

Yours fraternally,

K. J. McL.

We will now visit Arkansas, and enquire after their welfare. Masonry is spreading in that young but giant State. Several Lodges, we have been recently advised, have been organized among the Indians on the frontier, and are productive of much good. Success to them. Masonry confines her blessings to no clime nor color nor creed. If he be a *good* man and *true*, he is welcome. But hear our correspondent.

Little Rock, Ark., Sept. 7, 1849.

DEAR SIR AND BRO.—Our Lodge, Western Star, No. 2, is in a flourishing condition; petitions are flowing in on every stated meeting night, and some are of good material; in truth, the best our city affords. We are very particular however, and many who imagine that they have but to petition, to become members of our beloved institution, are taught that other things are requisite and needed besides their own consent. The last session of the Grand Lodge gave a charter to some of our red brethren of the Cherokee Nation, and they are at work in good earnest. Our officers (Western Star Lodge, No. 2.) are T. D. Merrick, W M; F. S. Garrett, S W; and Geo. A. Worshen, J W. Let me hear from you soon.

Fraternally yours,

C. A. C.

Our next will be from our own Ohio; and in order to make a fair beginning we will start in the centre. Springfield is among the most delightful of our interior towns; and if it were proper to tell what we have heard about the good deeds of the craft there during the epidemic the past summer—but we dare not. But hear what an old Mason, and P. G. M. says of them:

Springfield, Ohio, Aug. 9, 1849.

MY DEAR SIR:—Clark Lodge, No. 101, obtained a dispensation with ten members, Nov. 1847, and a charter in October, 1848. It now has about 70 members, and “a press of work.” Nothing has occurred to interrupt the harmony of its members or the progress of the Lodge.

Officers, C. Anthony, W M; C. T. McLaughlin, S W; A. Taylor, J W; Wm. Werder, Treasurer.

No case of discipline has yet occurred, and I think from the character of its *materiel* we shall have none shortly. The cardinal virtues so often inculcated and so forcibly recommended in the Lodge, seem to be carried into practice. And we are trying to “work our way,” in quiet respectability and usefulness. The destroying angel has thus far spared the members of our Lodge.

Very truly and fraternally yours,

C. A.

While so near Kentucky we will step across and hold a moment's converse with an old and distinguished Mason “on the other side of the river.” We love to talk with old men—the fathers, for we are always sure to learn something. Hear this venerable brother.

Augusta, Ky. Sept. 24, 1849.

DEAR BRO. MOORE:—Having taken and read the Masonic Review for some time past, I wish to avail myself of the pleasure of continuing my patronage to a work which has afforded

me so much satisfaction; and I herewith transmit you one dollar, which you will please place to my credit for the forthcoming volume.

More than thirty years have elapsed since I first crossed the threshold of the Masonic temple; during which time, I have passed up to the seventh story of the edifice, and quite a number of publications somewhat similar to the work you are editing, have fallen under my notice; and without presuming to flatter you in the slightest degree, I must say that the *Masonic Review* approaches nearer to the ancient doctrine of the *mystic order*, and contains more *useful* and practical matter, than any work of the kind that has ever fallen into my hands.

It is well known to every intelligent Mason, that there are two important and paramount objects connected with our Institution. First, the *internal* police of the Lodge, and next, the external rituals and moral laws of the Order; and without a strict observance of both of these points, it is quite evident that our ancient, honorable, and useful Institution, will soon lose caste and fall into discredit with all intelligent and honorable men; and I am much pleased to see that *you* are laboring assiduously to impress upon our brethren everywhere, the necessity and importance of these things, and hope and trust that your judicious promptings will not pass unheeded, and rejoice to find that you are constantly urging it upon the fraternity, to conform themselves strictly to the great code of christian ethics which is required by our Heavenly Father, in the Scriptures of Divine truth.

Hoping that you may still continue to press forward in the good work, and that your useful publication may have a more extensive and general circulation, for many days and years to come, I subscribe myself,

Your faithful friend and brother,

G. D.

The next we happen to open is from another faithful Mason, a P. G. M. and one who has thought much and deeply on the condition and wants of the craft. Hear what he says:

Wilmington, N. C., Sept. 23, 1849.

C. MOORE, Esq.—Dear Sir:—I hand you a \$10 bill for the Review.

* * * * *

In regard to subscribers sent by myself, please not renew the subscriptions heretofore, unless the money be forwarded, as in this instance, in advance. I merely make this remark, as there is no accounting for changes. I wish you had a *regular agent* in this place,—our Tyler, *John Banks*, would doubtless act.

I hoped to have made it convenient to accompany this with a communication for the Review, but find myself too much absorbed with business matters, &c.

The Craft in this State, particularly in winter, is in a prosperous condition. A great number of our finest young men have joined both the Lodge and Chapter this year—and there is scarcely a time when we have not business ahead. I notice, abroad, considerable opposition to *general Grand Masonic bodies*—decidedly wrong in my opinion—but I cannot speak now on the merits of the question. A supreme Grand Head is absolutely necessary, and it is the fault of the subordinates, if they are not properly governed. Every Grand Chapter and Grand Lodge is regularly entitled to a Representative and to a voice; if they are remiss in their duty, unmindful of their interests and speak not, it is with an idle grace they can denounce proceedings which they might have controlled. Look at the state of affairs in Louisiana—and particularly at the disreputable proceedings in N. York, and say if a *supreme controlling power* is not almost or quite indispensable. I shall unconsciously get into an argument directly, if I do not subscribe myself

Fraternally yours,

P. W. F.

For fear we shall lose our equilibrium, we will turn back and listen to a brother in the north. He speaks like a man, and for his unsolicited kindness we wish him a thousand blessings, and that continued prosperity in his Lodge which such zeal so richly merits, and *always secures*. His letter is dated

Marshall, Calhoun county, (Mich.) Aug. 13, 1849.

BRO. MOORE,—Dear Sir:—Enclosed are \$19, sent you for your most excellent and valuable publication, the *Masonic Review*, the coming year.

We have had a Lodge in this place less than two years—the brethren most of them not wealthy, and it required considerable expense to obtain a room and furniture, to be able to work, which had somewhat burdened the few who commenced the lodge: however, we are now quite prosperous, and doing, I hope, a healthful business. A little over a year since, there was also a R. A. Chapter established at this place, by the name of Lafayette Chapter, which as yet has done but little business, tho' I have no doubt will ultimately be very large and prosperous. The name of our Lodge is Marshall Lodge, No. 20. Please accept my warmest congratulations and thanks for the arduous and highly important work you have undertaken, for the benefit of our beloved Institution, and believe me most

Sincerely and fraternally (although personally a stranger,)

Yours, &c.

J. S.

* In order to keep things perfectly balanced, we will now turn to the other extreme, and listen to a voice from Florida. In few, if any, of

the younger States, (or older either) has masonry a more lofty or dignified stand than in this young sister of the far south. It is refreshing and cheering to receive such intelligence as is contained in the following letter. We hope to hear again from the same source:—For the present we shall have to close our extracts, to give room for other matters; we have a large supply on hand, and shall resume the subject hereafter.

Tallahassee, Fla. Aug. 11, 1849.

BRO. MOORE—Dear Sir:—I am making some little effort to obtain subscribers for your valuable "Review," among the brethren here, and shall succeed. You will hear from me in time for the commencement of the next volume. We ought to circulate fifty copies in this town and adjacent. I am determined to stir up the pure minds of the brethren by way of remembrance, that you have been the means of disseminating the true light of Masonry throughout the ranks of our widely-extended brotherhood, and should be liberally sustained. It gives me genuine pleasure to inform you that in our new State, our beloved Institution is rapidly enlarging her borders. Within the last eighteen months, as I have been informed by the G. Secretary of our G. Lodge, the membership has *doubled* in Florida. Our population does not number, perhaps, 80,000 souls, and yet we have some twenty subordinate Lodges in the State. One Lodge which worked under dispensation the greater portion of last year, sent up to the Grand Lodge at its January communication, a list of 48 *initiates*, and this in a neighborhood which does not poll twice the number of votes! I mention these facts that you may see and rejoice at our prosperity.—In the midst of our successes, too, peace, with her heavenly influences, reigns conspicuously; and here too, as in many other States, the *intellect* of the country is arrayed in behalf of Masonry. I mention it with not a little pride, that the venerable and learned Chief Justice of the State, with two of the three associate Justices, are among the most laborious workmen in our ranks. Our Governor elect, is the present G. Master, while the bar, the pulpit, the press, and indeed all ranks and classes, are numerous represented. It is true, we have had our little differences in regard to certain questions of jurisdiction, especially as to the Royal and Select Degrees, but we do not suffer them to interrupt our peace or mar our work. Our discussions of these questions have thus far benefitted the Craft. It is earnestly to be hoped that no question will ever be presented to us that shall sever those fraternal feelings, and that no contention will ever arise among us but that noble contention, or rather emulation, of who "can best work and best agree."

Hoping soon to be able to contribute my mite towards increasing your list of patrons, and wishing that your success may be commensurate with the good you aim to accomplish, I subscribe myself yours fraternally,

C. E. D.

NOTES AT THE GRAND LODGE OF OHIO.

Steubenville, Ohio, Oct. 15, 1849

TO OUR AD INTERIM:—By an unsolicited vote of the Grand Lodge we are favored with a seat near the Grand Secretary, for the purpose of making such notes of its proceedings as may be deemed of interest to our readers. The same favor was vouchsafed us last year, but by some strange influence—perhaps the light which radiated from the smiling face of our good friend Bro. Reed—we were induced to report, not the acts of the Grand Lodge, but the appearance of its members. Bro. Reed, we regret to say, is not here this year, so we must go to work in sober earnest.

About one hundred and seventy-four Lodges are represented; of course the delegation is large and unwieldy—some three hundred delegates being in attendance. We love to see the craft prosper, and its influence extend, but we fear the Lodges in Ohio are becoming too numerous. The Grand Lodge is already too large to do its business with comfort; and if the increase of Lodges continues, we dare scarcely guess at the result. Numbers are not so much needed in the Grand Annual Communications, as active business habits, masonic knowledge and experience, and an unwavering determination to adhere strictly to the old landmarks.

This is the first day of the session, and but little business has yet been done. The Grand Master has delivered his annual address, and the subject matter contained in it has been assigned to appropriate committees.

The Rev. Bro. Leacock, president of the masonic college at Lagrange, Ky., was introduced to the Grand Lodge, who delivered a short but deeply interesting address on the subject of education, and brought to the notice of the Grand Lodge the flourishing institution over which he presides. The whole subject of education has been referred to an able committee.

TUESDAY. This morning the Grand Encampment of Ohio convened in annual session, Sir Knight Jno. L. Vattier, Grand Master, presiding. A communication was received from our Rev. Sir Knight W. H. Raper, D. G. M., announcing his inability to attend the Grand Encampment on account of serious and protracted illness. This intelligence was heard with much regret, for who among the soldiers of the cross in Ohio does not deeply sympathise with our beloved and venerated Raper!

The Grand Lodge have this day appointed a committee to procure and forward to Washington city, a suitable block of Ohio Marble to be placed in the monument now being erected to the memory of our

illustrious brother, GEORGE WASHINGTON. This is praiseworthy ;—and the Grand Lodge of Ohio has the honor of being the *first* among the Grand Lodges of the Union, to move in this matter. The block is to have the name of the Grand Lodge engraved upon it, and also a square and compasses. This will designate its origin ; and its presence in the monument will tell to future generations the filial love cherished by the craft in Ohio for the venerated Father of his country. We trust the craft will produce *such a perfect ashlar*, as will not only be an ornament to the column of the National monument, but an honor to the “workmen” who shall take it from the quarries and prepare it for its destined place. It is to go down to future ages as a memento of our reverence and affection for an elder BROTHER.

Another committee has been appointed to collect the history of Freemasonry in Ohio, and especially in reference to its influence upon the intellectual, moral, and social condition of society. This we regard as another important step, and if the committee can succeed in gathering up the incidents connected with our history in this state, the result will not only be highly interesting, but productive of much good. We bespeak for that committee the prompt and efficient aid of the brethren in every part of the State, that the important incidents connected with our history may be rescued from oblivion, and preserved for future reference.

FRIDAY. The Grand Chapter of Ohio convened this morning, Jacob Graff, M. E. G. H. P., presiding. We do not know the number of Chapters represented, but there appears to be a full delegation. Comp. Graff makes an excellent presiding officer, and the business of the Grand Chapter moves on with harmony and dispatch.

On Wednesday the different Grand Bodies formed a procession and proceeded to one of the churches in this place, where the craft were addressed by Rev. Bro. Leacock, of Ky. Indisposition prevented us from being present, but we have heard the address highly spoken of, and it will be published in the proceedings of the Grand Lodge.

Bro. Leacock presented the claims of the Kentucky Masonic College, and many were desirous of aiding in the laudable enterprise ; but the finances of our Grand Lodge are in a low condition, and those who were disposed to assist were obliged to decline. The college at Lagrange is becoming known abroad, and is rapidly rising in public favor. We know of no better school. A thorough education can there be obtained, at a reasonable expense. It is under the control and supervision of the Grand Lodge of Ky.; and from the ability of its faculty, and the character of its board of Trustees, it *must* assume a proud rank among the literary institutions of the west. We can with pleasure commend it to the patronage of the craft every where.

The state of the craft in New York was brought to the attention of the Grand Lodge by the Grand Master in his annual address. The whole matter was referred to a committee, who have asked and obtained a longer time to consider and make up their report. We regret—deeply regret, that the Grand Lodge could not have spoken upon this matter. It is of much interest to all, and particularly in Ohio. We look to the Grand Lodge for light to guide us in questions of difficulty, but this light is, for the present, withheld.

The affairs of the craft in Louisiana are also before a judicious committee, and we trust that, in both cases, we shall have such a report as will enable the Grand Lodge to come to a correct decision.

The officers of the Grand Lodge, Chapter, and Encampment are as follows—the officers of the Grand Council we did not get :

GRAND LODGE:—M. Z. Kreider, G. M.; F. M. Keith, D. G. M.; H. H. Dodge, S. G. W.; Hugh Trevor, J. G. W.; T. Griffith, G. T.; B. F. Smith, G. S.; E. L. Hoagland, G. Chaplain; J. Nichols, G. O.; W. Fielding, G. L.; R. H. Cotton, G. M.; A. R. Caldwell, S. G. D.; O. W. Pickering, J. G. D.; J. B. Covert, G. T.

GRAND CHAPTER:—Jacob Graff, G. H. P.; J. B. Brown, D. G. H. P.; H. L. Hosmer, G. K.; G. D. Palmer, G. S.; I. C. Copelen, G. T.; B. F. Smith, G. S.

GRAND ENCAMPMENT:—J. L. Vattier, G. M.; Thos. Bell, D. G. M.; J. S. Atwood, G. G.; K. Jarvis, G. C. G.; J. T. Donahoo, G. P.; P. Benedict, G. S. W.; R. H. Cotton, G. J. W.; T. Griffith, G. T.; B. F. Smith, G. Recorder.

All the Grand Bodies will hold their next annual meeting at Cincinnati, commencing on the first Wednesday after the third Tuesday in October, 1850.

Our opinion, our fears and hopes, may be of but little importance to others; but if we had room and time we should venture to give expression to them here at length; but we will not. We will only add, that from the number of Lodges in Ohio, and the vast increase in their members, many are induced to consider masonry here in a most prosperous condition. From this opinion we must dissent. We consider masonry in greater danger at the present time, not only in Ohio, but else where, than for many previous years. In Ohio we have *too many* Lodges; and if we have any influence at head quarters, we shall use it to beg that no more may be organized unless both the letter and spirit of the law are *fully* and *strictly* complied with. It is not numbers we want; it is intelligence, moral worth, masonic knowledge; a proper appreciation of the spirit and objects of masonry, and an adherence to the great landmarks of the Order that no circumstances can turn aside.

We are now in danger of being broken down by our own weight, and scattered like the leaves of autumn. It will require the strength of a giant to hold the helm and steer our overgrown vessel through the breakers before us. Several things connected with the craft in Ohio conspire to make the future alarming :—we may refer to them hereafter. We do not wish to create a panic; but filling the place we do, we should be recreant to our duty did we not utter notes of warning. We may say things that will not be so palatable to some ; but :“truth is a divine attribute,” and apply where it may it shall be uttered. *We love Caesar, but we love masonry more.* Hereafter we shall “show cause” for our fears ;—warning shall be given, and those unsheltered must abide the storm.

ED. REVIEW.

FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.

Under this head we published an article on page 247 of 4th vol. of Review, from the London Review, and promised its continuance at a future day. The remainder of the article did not reach us from London until a few days since. Below will be found the residue of that article, which our readers will find well worth perusal. It shows the influence of masonry, where no other influence could be brought to bear in behalf of a stranger among strangers. [ED. REVIEW.]

The very small quantity of masonic information that has ever found its way to us respecting the above countries, makes every contribution the more valuable ; the following short sketch we therefore add to what has already been published by us on the subject :—

A merchant of Leipsic having occasion to visit Belgrade, made himself known to some parties as a member of the Lodge Baldwin, at Leipsic ; having visited a Mason's Lodge at Belgrade, he was entrusted in the month of August, 1847, with a letter, in the Turkish language, by the Worshipful Master of the Lodge, to be delivered on his return to Bro. Gretschel, at that time the Master of the Lodge Baldwin, in which letter Bro. G. was informed he had been elected an honorary member of the Lodge ; it was accompanied with a small scarf (*query* collar), worn by the Masters of the Turkish Lodge, and a meerscham pipe bowl, as a private token of remembrance from the one Master to the other. As Bro. Gretschel was unacquainted with the language in which the communication was made, he referred to a distinguished scholar for a translation, which was promised, but some time was requested to

be allowed to elapse before it could be given; in the interim Bro. Gretschel had an opportunity of sending, through a safe and certain channel, further information; he availed himself of the chance to send by the messenger the small golden trowel, which is well known as the jewel of the Lodge, and in his letter mentioned that he had worn it on his breast many years. He wrote the letter in German, with Roman characters, and stated how masonry was progressing in Germany; that his Lodge, in connection with the Apollo, has erected a new masonic hall in Leipsic, to be opened in September. In reply to this letter, Bro. Gretschel received one in German with Roman characters (after the consecration of the new building, though it was evidently hoped it would have come to hand before), to the following effect:—

“The peace of the Almighty be with thee, dear Brother and Fellow Master,—That your and our fraternity are one and the same, and that all Freemasons (Baktaschias) in the world are related I am now more convinced than ever, after having received from you a letter and the jewel of your Lodge. Of a friendly and satisfactory reply to my letter, sent to you through Bro. Albert Schulze, I certainly counted, but the present of your jewel, which has so many years graced your breast, and participated in the many masonic assemblies and noble works in which you have been engaged, I did not anticipate, but am most agreeably surprised. I shall not attempt to describe my pleasure with words, as I am not likely to succeed until I have made your acquaintance, and we have become personally united, and examined ourselves before the glass of the great hero. *Schin il Jau Schen Pir*. All the brethren here, to whom I have entrusted (before the glass) the contents of your kind and brotherly letter, have expressed their sincere and heartfelt gratification, and with myself an earnest desire to become acquainted with the German brethren, more especially with those of the Baldwin Lodge, and in the mean time to continue a regular correspondence. I have determined, if *Schin il Jau Schen Pir* does not withhold his blessing and help, to visit, in company with some other members of my Lodge, Germany this next spring, and hope to see you and your brethren in your Lodge; should you and yours feel also this inclination, I beg of you, worshipful brother and fellow Master, to think of us in your next grand meeting at your tsohem, to assist and think of us. Receive with this, the proof of my honest brotherly love and earnest of the friendship I entertain for your brethren and yourself, my lodge jewel, which I have worn on my breast nineteen years; this teslin to remind you of us till we leave this grand Lodge. If you receive this with the affection I did yours, you will entertain towards me the most fra-

ternal feeling I have, most well beloved brother, towards you. I entreat you, dear brother, to acquaint me with the receipt of this to your hand, and if it arrived previously to your grand meeting.

"A German translation of the original Turkish diploma I sent you, making you an honorary member of our Lodge Ali-kotsch, and which you received through Bro. Albert Shulze, I will transmit to you in my next, and would have done so now, but the time was short, and many pressing businesses awaiting me, which prevented it this time.

"We expect Bro. Arthur Schulze to pass through here shortly, when he shall likewise receive a jewel, and a translation of his certificate. Should it happen that at your meeting a desire may be evinced to make further members of our Lodge honorary members of yours, I would beg to submit to your kind remembrance Bro. Haffers Tahir Ileni, my successor. On the 12th September, being next Sunday eight days, we shall have a great working day, and initiate several candidates; among those admitted will be your countryman, Wilhelm Anton Schulze, whom I have known upwards of eight years, and consider worthy of being received into our Order. We have during the last two months already considered him a member, and it requires only the ceremony to be enabled to designate him a brother. As he speaks Servian well, and has taken great pains to learn Turkish, we have already nominated him our corresponding secretary and German interpreter to the Lodge Alikotsch; we shall be able hereafter to correspond with you much more easily. I shall be able to write you more at length on the subject, and hope you will gratify us with a full account of the opening of your new hall. The brethren (Bektaschia) unite with me in congratulations, but more especially I offer you my friendship by the holy numbers that unite us, 3 : : 3, 1 dede, 2 rheber, 3 murith (the three degrees?)

"I am in the name of the Lodge Alikotsch,
Or. Belgrade.

3

"Your brother,

18 : : 47.

9

TJANI ISMAEL TSCHOLAK MEHEMED SAEDE."

[Here follow the Turkish signature and seal. The jewel is a white marble stone with blood-red spots, which are to remind the wearer of the founder of masonry in Turkey, Ali, who suffered the punishment of death for the introduction; it is worn by a white cord round the neck, as also a small brown collar with figures on it.—C.]

REMINISCENCES.

BROTHER MOORE:—During the last week, I had the pleasure of meeting with the craft at the dedication of the new masonic hall in the city of Covington. The first time in fifty-four years that I have been permitted to mingle with any of my brethren in a Kentucky Lodge. I owe my masonic paternity to that commonwealth, having received admission into our ancient and honorable Order at Bourbon Court House (now Paris) in the year 1795, under a warrant from the Grand Lodge of Virginia. Although I am a very old Freemason (my Diploma from the Grand Lodge of Pennsylvania, which you have, bearing date 52 years ago) I have very little experience in the doctrine and labors of the craft at the present day, for a considerable period of my life was buried in the wilds of the north-west in the public service, cut off from all communication with the craft, and for thirty-five successive years had not been within the walls of a Lodge, and at least fifty since I sat in a Royal Arch Chapter in the city of Philadelphia. It will therefore not be thought at all strange, that now in my 75th year, my recollections of the workings of ancient masonry should be like a dream of the night. In the prime of my youth I have been an active laborer in the cause; was cotemporary in the Lodges of Philadelphia with many of the patriots who figured conspicuously in the revolutionary war, and in the early civil administration of the government,—very many of whom, with the great Washington at their head, were Freemasons. They honored the craft because it taught them that next to God they owed unwearied fidelity and service to their country; they were men upon whom we shall never look upon their like again. To some of them I owed an enduring debt of gratitude, for procuring me a commission in the United States service, and for much of the good fortune that has followed me through life.

The address of our distinguished brother, Governor Morehead, at the dedication in Covington, was a clear and able exposition of the origin, rise, and progress of freemasonry; and this with the charges delivered by brother Graff to the officers of the Royal Arch Chapter at their installation, reminded me very forcibly, how circumspect and blameless the brethren of our Order ought to walk, "keeping innocence and doing the thing that is right, for that will bring a man peace at the last."

I regret to witness that some of the Protestant churches are again attempting to exclude Freemasons from their communion. This was tried in some parts of Pennsylvania more than fifty years ago, and failed; a similar fate will follow the attempt now. It is, to say the least of it, a strange procedure in the middle of the 19th century; many

of the clergy are now of our Order;—of those who are remembered in my day in Philadelphia, were the Rev. Doctors Smith, Andrews, who was Chaplain to the Grand Lodge of Pennsylvania, and Milnor; the latter of whom was at one time Grand Master of the State, and who afterwards filled a large space in the church of Christ in the city of New York, where he died a few years ago.

The Bible is the charter of freemasonry as well as of Christianity. Let Masons always remember this, that they bring no reproach on their Order.

I was here with General Wayne's army as early as February, 1793; a travelling warrant was with the army, the Lodge for the time was kept in old Fort Washington, the present site of the Bazaar in this city, and afterwards removed to head quarters at Greenville. I was too young at the time to be connected with the fraternity and can give no information of the members or what ultimately became of the Lodge or its records. It was doubtless the first Freemasons' Lodge held within the limits of the State of Ohio. Your friend and brother,

JOHN JOHNSTON,

of McMillan Lodge, No. 141, Cincinnati.

Cincinnati, October 16th, 1849.

ST. JOHN'S DAY IN UNIONTOWN.

Uniontown, Pa. July 28, 1849.

ESTEEMED FRIEND AND BROTHER—

The 24th of June has passed away forever, and in passing has left a halo behind long to be remembered and never to be forgotten. At an early hour the mighty multitude began pouring into town. Such a throng of people never did our village witness before, owing I suppose to the fact that there had not been a masonic procession here for the space of 25 years. A portion of the mighty throng was here out of idle curiosity, another portion to see whether the men composing the procession, were really men or —; the last and better portion came to pay that homage due the Order of the mystic tie; knowing as many of them did, the noble acts of friendship, kindness, benevolence and charity that had been extended to the afflicted, to the disconsolate widow and the lone orphan: watching the couch of the sick and dying, at the midnight hour as well as at high meridian. At 11 o'clock our procession was formed under the direction of A. McCammon, chief Marshal (M. E. G. C. of Templars of Pittsburgh); the procession moved through all the principal

streets and then to the M. E. Church, where was delivered one of the most profound and learned orations ever delivered in this region of the country, by brother T. Evans, P. G. W. of the Grand Lodge of Maryland. The ceremonies being over, the procession moved to the Court House, when other ceremonies were performed, and then adjourned; wishing each other health, happiness and long life, each passed to his respective home. Anties and enemies of masonry were truly disappointed; they had expected after the procession was over, if not before, to have seen the brethren of the mystic tie partaking of the intoxicating draught; but lo and behold, to their utter astonishment they all retired like men and Masons.

Bro. Moore, in that procession were the representatives of many nations who had come from beyond the flood, who had encompassed land and sea, and met with us in the grand union of the Brotherhood. There was the ancient son of the Emerald Isle, bending under the weight of three score and ten, still lingering on the brink of time to pay the last tribute of his love that may be allowed him to the bright shekina of his faith; and there was our worthy Tyler, whose head now blossoms for the tomb, in whose hand glitters the same steel which gleamed in the dread affray on the plains of Waterloo by the side of the great Napoleon, when the smoke of Waterloo desolved both his power and empire—all noble relics of the past.

Fraternally and truly yours,

P. U. HOOK.

WRECK OF THE MEDUSA.

Among the peculiar circumstances attending the dreadful wreck of the French vessel, the Medusa, on the coast of Africa, the following is not amongst the least worthy of being recorded. After passing thirteen days on a raft, subject to severe privation, and exposed to a parching heat, which produced madness in all its hideous forms, they at length were relieved from this perilous situation, having lost 135 out of 150. On shore, they were crowded into an hospital with mendicants, and even the necessaries of life were wanting. An English merchant, who does good by stealth, and would blush to find it fame, went to see them. One of the poor unhappy wretches made the signal of a Freemason in distress—it was understood, and the Englishman instantly said, "My Brother, you must come to my house, and make it your home." The Frenchman nobly replied, "My brother, I thank you, but I cannot leave my companions in misfortune." "Bring them with you," was the answer; and the hospitable Englishman maintained them all until he could place them beyond the reach of misfortune. M. Conrad, bookseller of Paris, was one of the objects of this gentleman's noble hospitality.

EDITOR'S TABLE.

PATIENCE.—Our good Bro. Luce, of Oxford, calls this the fifth cardinal virtue of a Mason. Situated as we are, we need a fifth virtue, and indeed several additional virtues would at times be desirable. Several thousand names are on our list, and each man seems to think that we should know, as by intuition, his person, his place of residence, when he removes, and where to. We have a note now before us from a subscriber, complaining that he had not received the Review for some months. On turning to our books we find his name transferred, at his own request, from this city to Louisville. We sent it to the latter city for some time, and was then mortified by receiving a note from the P. Master there requesting us to stop it, as it was not called for. We did so. Bro. B. had left there and we knew not what had become of him until we found a note of censure on our table, written while we were absent at the Grand Lodge, saying he was on his way to Chicago, and complained bitterly that we had not sent his Review. This good Bro. certainly had cause of complaint, and we occasion for—*patience*.

Another note before us directs us to change the writer's Review to A—. Indiana; but is particularly careful *not* to tell *where he has heretofore received it*. In order to comply with his request, and escape his censure for disobedience, we must pay a man a dollar for spending a day in searching over our books to find his name. *Patience* is again needed.

Two or three other letters before us say that the the writers, some weeks or months since, mailed us letters containing money, and complaining that the Review had not reached them. We turn to our books and find that no such letters have ever come to hand. Some honest P. Master, who is too lazy to work and don't like to starve, has pocketed the letter and spent the money! Here is another demand upon our patience; and this demand is more reluctantly met than in the other cases. We can bear with neglect—or rather thoughtlessness; but we do not feel willing to have our hard earnings and scanty pittance, in their transit through the post office, stolen to feed a lazy, hungry office holder. Don't name patience to us in such cases.

Some may think we talk a little too plain—that such letters may have miscarried, or been mis-directed. Such things *may* be; but if it were the case, the letters would ultimately reach the dead letter office at Washington, and be returned to the writer or us. But among the dozens we have lost *not one* has ever been returned. The fact is they have “gone to that bourne from whence no” letter “returns,”—the pockets of mail robbers.

Brothren, permit us to give a little advice; and unless it is followed we shall no longer send the Review unless the money reaches our hands.

ADVICE.—When you wish to send money for the Review, try if possible, and send it by private hands, or in a draft payable to our order. Or you can send on the names and say that the money is in your hands subject to our order, or waiting a safe private conveyance. If you *do* send it by mail, retain evidence of your having mailed it, and the date of its being deposited in the post office. With the *date* and such evidence we can sometimes head the thief when it is stolen.

Brethren within a few miles of this city, where they can send money by safe private hands almost any day in the year, *will*, contrary to our advice, still send it by mail; and when the money is lost, expect us to be the loser.—We are unwilling longer to suffer on account of the carelessness of others,—and *will* not.

OTTUMWA, IOWA.—By a letter from our excellent correspondent, Bro. White, we learn that Masonry is in a most flourishing state in Ottumwa. The Lodge (Ottumwa, No. 16,) has only been organized a little over a year, yet in that time the membership has increased from 8 to near 40. We trust the brethren select from the quarries none but good materials, and that each is fitted, as a perfect Ashlar, for his appropriate place in the mystic building. That the members are desirous of masonic knowledge we know, for our list of subscribers there has doubled this year.

The Officers of their Lodge are, D. M. C. Lane, W. M.; N. C. Hill, S. W.; A. B. Galinger, J. W.; Bela White, Sec'y.

THE CRAFTSMAN.—A new and beautiful edition of the Craftsman is now being issued from the press of Bro. J. Ernst, of this city. The last edition has been exhausted for some time; but those who have sent orders for the work will have them filled in a few days with the new edition. The publisher can now supply any demands for this work that may be made. Price \$9.00 per doz., or one dollar by retail.

HISTORY OF MASONRY IN OHIO.—The Grand Lodge at its recent session appointed a Committee to collect, and rescue from oblivion, the incidents connected with the history of Masonry in Ohio. This we regard as an important movement, and if the design is successfully carried out, a mass of historical events connected with our history in this State, of rare value and interest, will be the result. We give below the names of the Committee, and advise our brethren every where in this State, that the committee will soon issue a circular calling for their active co-operation in this enterprise;—we trust they will receive such a response as will greatly aid them in their labors. The committee will be glad to receive any communications on the subject; and especially facts and incidents of masonic history in this state,—particularly in reference to its influence on the intellectual, moral and social condition of society. The Committee consists of C. Moore, Cincinnati; W. B. Hubbard, Columbus; H. H. Dodge, Cleveland; W. Fielding, Sidney; and F. M. Keith, Massillon.

THAT PITTSBURGH PACKET.—If our friends who travel on the river between this and Pittsburgh, wish a *safe, quick, and pleasant* passage, they will take a berth upon the Steamer ISAAC NEWTON, one of the regular Packets. She is commanded by our pleasant, hearty, and *good looking* brother, Captain Hemphill. We have tried Bro. Hemphill's Boat, and we *know* there is no better one between the Iron and Queen Cities. Look out friends, for the Isaac Newton, Capt. Hemphill.

WASHINGTON MONUMENT.—Our Grand Lodge in this State has determined to place a block in the Monument now being erected in Washington City to the memory of Washington. The Committee to discharge this duty are, C. Moore, and Isaac C. Copelen, of Cincinnati, and D. P. Leadbetter, of Millersburgh.—The committee are now seeking information as to the kind of stone found in our State which will best answer the purpose. The block must be four feet long, two feet thick, and have from 12 to 18 inches bed. On its face will be engraved the name of the Grand Lodge of Ohio, together with a square and compasses. The committee will be glad to have any reliable information, in reference to the quality of stone in particular localities; its capability to resist the weather, &c. Address either of the Committee.

THE PRACTICAL PREACHER.—The first No. of a semi-monthly bearing this title has been laid upon our table. It is published by Rev. Bro. C. E. Weirich, at Coshocton, Ohio, at the very low price of seventy five cents per annum in advance.—We have no doubt, if the work is well sustained, that it is destined to exert an excellent moral influence in the community where it circulates. Such works should be encouraged, rather than the vile political trash that now floods the country. Three dollars will pay for 4 copies of the Preacher for a year, and we shall be glad to hear that Bro. Weirich has received ten thousand subscribers, with the money in advance.

THE PAST.—We have before us a Diploma from the Grand Lodge of Pennsylvania, given to our venerable brother, Col. John Johnston, now of this city, and a member of our favorite McMillan Lodge, No. 141. The Diploma was granted to brother Johnston when he was a young man—three or four years after he became a Mason;—it bears date December 21st, A. L. 5798. It has the signature of J. B. Smith, as G. M.; G. Hamilton, as D. G. M., together with the G. Wardens, Secretary and Treasurer. It is printed on parchment, in both the English and French language. The Diploma is endorsed by a French Lodge, in Philadelphia in 1799. Brother Johnston is still an active Mason, being constant in his attendance at the Lodge in which he is a member, and over which we have the honor of presiding. We trust brother Johnston will be spared to us yet for many years, as an example of fidelity to the Craft, and zeal in a good cause.

THE COLUMBIAN, a weekly literary paper has just made its appearance in this city, the first two Nos. of which are now before us. It is edited by our old friend and correspondent, Bro. Tidball, who is devoting all the energies of no ordinary mind to make the Columbian acceptable to the public. It is a large paper, most beautifully printed, and well filled with choice reading. As a family paper, of its kind, it has no superior, if an equal, any where. We hope the enterprise may be well sustained. Price, \$2.00 per annum.

MASONIC MISCELLANY.—We find on our table a periodical bearing this title, edited by Albert G. Mackey, M. D., Grand Secretary and Grand Lecturer of South Carolina. It is a neat monthly of 32 pages, same size of the Review, price \$2.00 per annum. J. B. Nixon, Publisher, Charleston, S. C. Its internal qualities will no doubt commend it to the patronage of the craft. Send on your orders brethren.

Some time ago we paid the postage on a letter and published the proposals it contained for a new work by Bro. Mackey, called the Mystic Tie. We supposed ourselves entitled to a copy, but have never received it. Does Bro. Mackey intend sending us one?

Expulsions, obituaries and registers postponed 'til next No.

DIED—At Lockbourne, on the 30th ult. of typhoid dysentery, Mrs. *Nancy Louisa Boalse*, wife of Dr. A. N. Boalse, in the 39th year of her age. For more than 18 years Mrs. B. had been a steadfast member of the Christian church; and she died in the triumph of the Christian faith—with a full assurance of a blessed immortality; giving assurance to those who linger behind her, that her spirit now rests in the city of our God,

“Among the bowers and by the streams
On Heaven's delightful shore.”

An affectionate and stricken companion, a mother, and three children, together with a large circle of friends, mourn her departure.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, DECEMBER, 1849.

NO. 3.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25, the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

ORIGIN OF THE ROYAL ARCH DEGREE.

(Continued from page 40.)

of arrangement, or any other consistent principle; and therefore we find, in the degree as it was originally constructed, jumbled together in a state of inextricable confusion, the events commemorated in Ramsay's Royal Arch, the Knights of the Ninth Arch, of the Burning Bush, of the East or Sword, of the Red Cross, the Scotch Fellow Craft, the Select Master, the Red Cross Sword of Babylon, the Rose Croix, &c. You will see, my dear sir, that it is impossible to be explicit on this part of the subject, because the particulars cannot legally be committed to writing; nor is it material, for it is the origin and not the details of the Royal Arch that I am now principally concerned to show. The fabricators might—it is barely possible—have had *the idea* from the sister island, but they could not have imported the degree from thence, because, if practised by the Irish Masons at that period (which is extremely doubtful), it was altogether a different composition.

I proceed to show the presumption that the Royal Arch degree was concocted by the ancients to widen the breach, and make the line of distinction between them and the Grand Lodge broader and more indelible. Colonel Stone says—"It is asserted, but with how much truth I have not the means of deciding, that the first warrant for the practice of the Royal Arch degree was granted by Charles Edward Stewart, son of the pretender, to hold a Chapter of an order called the Scotch Jacobite, at Arras, in France, where he had received many favors at the hands of the Masons. This Chapter was subsequently removed to Paris, where it was called *Le Chapitre d'Arras*, and is, in fact, the original of our present Royal Arch Chapters." Stone's information on the foreign degrees, however, was very imperfect; for there is no evidence to prove that the English Royal Arch was ever worked in France. The Chapter established under the auspices of the Chevalier was denominated the Eagle

and Pelican, another name for the Royal Order of Bruce, or that part of it which is called the R. S. Y. C. S., a composition of a widely different nature from our Royal Arch.

In compiling the Ahiman Rezon, Dermott was particularly guarded lest he should make any undue disclosure which might betray the English origin of his degree, for it would have destroyed his claim to the title of an *ancient* Mason; but, notwithstanding all his care, I shall be able to prove the fact almost from the Ahiman Rezon itself, with the assistance of a little analogous testimony collected from other sources. It was evidently his intention that the Royal Arch should be received amongst the Brethren as a foreign degree, which had been practised from the most ancient times. Now it could not be a continental rite, because it does not correspond with the Royal Arch propagated by Ramsay on the continent of Europe; neither is it found in any of the French or German systems of Masonry practised during the early part and middle of the last century. It is not contained in the Royal Order of Bruce, which is the only ancient system of Masonry in existence, except the three blue degrees; neither do we discover it in the systems of Charles Edward Stuart, of the Chapter of Clermont, in the degrees of Baron Hynde, in Hermetic, Cabalistic, or Eclectic Masonry; nor in the elaborate rites of Zinnendorff, Swedenborg, Fessler, Bedaridde, Peuvret, or their compeers. It was not included in the order of Mizraim, Adoptive Masonry, or the Rite Ancien et Accepte; nor, am I persuaded, in any other system which was ever practised on the continent of Europe. If it were, I have failed in my endeavors to discover it. It is therefore very properly denominated the English Royal Arch, for it was doubtless a fabrication of this country, and from hence was transmitted to every part of the world where it now prevails. Let us then endeavor to ascertain its precise origin.

The ancients proclaimed to the public in their Book of Constitutions—"It is a truth beyond contradiction, the Free and Accepted Masons in Ireland and Scotland, and the ancient Masons of England, have one and the same customs, usages, and ceremonies; but this is not the case with the modern Masons in England, *who differ materially*, not only from the above, but from most Masons in all parts of the world."²⁰ And in another place they state particularly what some of these points of difference were, viz., "*they differ exceedingly in makings, ceremonies, knowledge, Masonic language, and installations*; so much so, that they always have been, and still continue to be, two distinct societies, totally independent of each other."²¹ To authorize such assertions as these, there must have been some organic difference, which could be nothing short of the institution of a

²⁰ Ahiman Rezon, p. 70.

²¹ Ibid, p. 50.

new degree, practised in the ancient Lodges. And to make it the more attractive, they dignified it with the title of the Royal Arch, as Ramsay had done before them, although their degree differed materially from that which he had promulgated under the same name. Although it is extremely probable that Ramsay may have had some hand in this business; for he visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics, who would receive his communications with pleasure, because they presented the means of furthering their views in the propagation of what they termed ancient Masonry. And under these circumstances a new degree might be concocted,²² which would cement the schism, and prove an

²²In the R. A. of Ramsay there was a jewel inscribed with the letters I. V. I. O. L., meaning *Inveni verbum in ore Leonis*, of which the following explanation was given in the historical lecture attached to the degree. "Biblical history informs us that the Jews were slaves to the Egyptians until they were redeemed by Moses, for the purpose of occupying the promised land. We also learn from the annals deposited in the archives in Scotland (!) and only to be examined by us, that in a certain battle the ark of alliance was lost in a forest, and was subsequently found by the roaring of a lion, which, on the approach of the Israelites, ceased its roarings, and couched at their feet. This lion had previously devoured a great number of the Egyptians who attempted to carry away the ark, keeping securely in his mouth the key to the treasures which it contained. But when the high priest came near him, he dropped the key from his mouth, and retired couching and tame, without offering the least violence to the chosen people." There is a similar allusion to a lion in the degree of the venerable Grand Master of all Symbolic Lodges, or Master *ad vitam*, where he is represented as having been wounded by an arrow, and having escaped from the stake to which he had been bound, lay at the mouth of a cave with the broken rope about his neck, using certain mathematical instruments. At the foot of the stake lies a crown. This bore a reference to the escape of Charles Edward Stuart, the claimant to the crown of England; and in the lectures a question is asked, "What does Jackson signify?" which is thus answered, "I am that I am, which is the name of him who found the cavern where the lion was hid that kept in his mouth the key of the ark of alliance, which was lost, as is mentioned in the degree of the R. A." It is now universally allowed that Jackson meant Jaques-son, the son of James, the exiled king. There can be no doubt but Ramsay invented the French Royal Arch, and made it the highest of all his degrees, and the *ne plus ultra* of Masonry. The fact is, the above was a symbol to signify the lion of the tribe of Judah, or Christ, pierced with a spear, and bearing the key to unlock and explain the tendency of the Jewish dispensation, and its reference to Christianity.

effectual bar to all reconciliation, by constituting a tangible, line of demarcation between them and the moderns, which would be impregnable. Dermott confesses that the Royal Arch WAS FIRST PRACTISED in England by "the Excellent Masons of the Grand Lodge of England *according to the old constitutions*, who, duly assembled, and constitutionally convened in general Grand Chapter, carefully collected and revised the regulations *which have long been in use* for the government thereof;"²³ thus asserting their claim to antiquity, although it had never yet been practised in England. Ramsay had already made the same claim for the antiquity of his degrees, which, it is well known, were invented by himself. It is, therefore, extremely probable that Ramsay was concerned in the fabrication of the English degree; because it still embodies some of the details of his Royal Arch, the whole of which, I am inclined to think, in the earliest arrangement of the English degree formed one of the preliminary ceremonies.²⁴

Besides, Dermott could not have derived his degree from any other source, for the age of continental innovation had only just commenced, and Ramsay's degrees were the only new introductions grafted upon symbolical Masonry in France. The Freemasonry which was practised in that country, between A. D. 1700 and 1725, was only by some English residents, without a charter or any formal Lodge. The first warrant for opening a Lodge in France was granted in 1725, by the Grand Lodge of England to Lord Derwentwater, Maskelyne, Higuetty, and some other English followers of the Pretender, who met at an

²³ Laws and regulations of the Holy Royal Arch, in the Ahiman Rezon, p. 114.

²⁴ I make this statement, because the earliest copy of this degree in my possession, dated 1788, commences with a long explanation of the ceremonies of Ramsay's Royal Arch as preparatory to the English degree. This ceremonial had been discontinued before my own exaltation in 1813; and probably not long before; because a copy of the lectures which was placed in my hands, by a friend, at that period, opens with the details of Enoch's arches, but this portion had been obliterated by running a pen through it. The notorious Masonic quack, Finch, in the explanation of one of his engravings, says, "the four equilateral triangles, within the perpendicular part, is emblematic of the *Suspended Arch, Advanced Arch, Dedicated Arch, and Circumscribed Arch*"; and the twelve letters are the initials of the proper words belonging to these four points of the Royal Arch degree. In the right hand corner is *another Cross relative to the Royal Arch, with nine perpendicular Arches, made by Enoch, and discovered by Solomon*. The Z. stands for the chief officer of the Chapter, and the equilateral triangle round the letter Z, alludes to the triangular chains of the Jews, during part of their Babylonish captivity."

eating-house in the Rue des Boucheries. It was not till 1728 that Ramsay added his new degrees; and this gave the idea of the hauts grades, which soon came into vogue; but they were received with suspicion, and made little progress for some years. In December, 1736, Lord Harnouester was elected Grand Master for France, and Ramsay was installed into the office of Grand Orator. In 1740 he came over to England, and remained in this country more than a year; after which he returned to France, where the rage for innovation had now fairly commenced.²⁵

It was during this period, I am persuaded, that the English Royal Arch was fabricated; for very soon afterwards, the ancients publicly announced that "Ancient Masonry consists of four degrees," while modern Masonry had only three; the fourth signifying the Royal Arch, of which, until a much later period, the constitutional Grand Lodge professed to know nothing, but which was authoritatively pronounced by the ancients to be "an essential and component part of ancient Masonry, and that which is the perfection and end of the beautiful system."²⁶ The words of the preamble to the original laws of their Royal Arch, are these,—"Ancient Masonry consists of four degrees; the three first of which are those of the Apprentice, the Fellow-craft, and the sublime degree of Master; and a Brother, being well versed in these degrees, and otherwise qualified as hereafter will be expressed, is eligible to be admitted to the fourth degree, the Holy Royal Arch. *This degree is certainly more august, sublime, and important than those which precede it, and is the summit and perfection of ancient Masonry.* It impresses on our minds a more firm belief of the existence of a Supreme Deity, without beginning of days, or end of years, and justly reminds us of the respect and veneration due to that Holy Name. Until within these few years, this degree was not conferred on any but those who had been a considerable time enrolled in the Fraternity; and could, besides, give the most unequivocal proofs of their skill and proficiency in the Craft."²⁷ In fact, until within a few years

²⁵ We have the testimony of Professor Robison, the anti-Mason, that "Ramsay was as eminent for his piety as he was for his enthusiasm, but his opinions were singular. His eminent learning, his elegant talents, his amiable character, and particularly his estimation at court, gave great influence to every thing he said on the subject of Masonry, which was merely a matter of fashion and amusement. Whoever has attended much to human affairs, knows the eagerness with which men propagate all singular opinions, and the delight which attends their favourable reception.

²⁶ Ahiman Rezon, pp. 113, 114.

²⁷ Ahiman Rezon, p. 113.

before these laws were drawn up, it was not conferred at all ; for it was unknown.

In proof that the members of the constitutional Grand Lodge were, at this period, ignorant of its existence, and disclaimed its authority as a Masonic innovation, the Grand Secretary of the moderns stated, in answer to the petition of an ancient Mason for pecuniary relief, about the year 1758—“ Being an ancient Mason, you are not entitled to any of our charity. The ancient Masons have a Lodge at the ‘Five Bells,’ in the Strand, and their Secretary’s name is Dermott. OUR SOCIETY IS NEITHER ARCH, ROYAL ARCH, nor ancient, so that you have no right to partake of our charity.”²⁸ It is clear, therefore, that the moderns had no Royal Arch in 1758 ; and equally clear that it had been long practised by the ancients, who were entirely ignorant of it at the first breaking out of the schism ; for they were then members of Lodges under the constitutions of England ; and if they were acquainted with the degree, they were bound on their allegiance to communicate it to their superiors, if, as they afterwards asserted, it formed a constituent part of ancient Masonry, which they did not do. And if they were not acquainted with it, as it is reasonable to presume, how did they know it after the schism, if it was not a new invention, or a new communication? And it could not be the latter for the reasons already stated. The conclusion is, therefore, inevitable, that the ancients fabricated the degree.

In confirmation of this fact, the same book of constitutions declares, that “ it is impossible to exalt a modern Mason to the Royal Arch, without previously conferring upon him the Master’s degree *according to their own ceremonies*.”²⁹ This assertion was doubtless made on the ground that he was already in possession of the Master’s word, which they knew was communicated in the third degree, according to the terms of the “ Master’s part,” as then practised by the Modern Grand Lodge : for the first lectures which were drawn up by Brothers Payne, Anderson, Desaguliers, Martin Folkes, Madden, and other eminent Masons, expressly declare, in the degree of Master, that “ that which was lost,” meaning the Master Mason’s word, “ *is now found* ;” i. e. in the latter ceremonies of the third degree, when it was delivered to the newly-raised Master in due form ; and, therefore, the Royal Arch degree would have thrown no new light on the subject to a constitutional Master Mason.”³⁰

²⁸ A copy of this curious document will be found in the Ahiman Rezon. Introduction, p. xi.

²⁹ Ahiman Rezon, p. 20.

³⁰ A highly valued correspondent says, “ Since I last wrote to you, I

This is a convincing proof that the difference between the ancient and modern systems consisted solely in the mutilation of the third degree ; and it is actually referred to in the proceedings of the modern Grand Lodge, in 1755, where they express their disapprobation at the conduct of the ancients in “ introducing *novelties and conceits of opinionative persons*, to created belief that there have been other societies of Masons *more ancient than this society* ; ” ³¹ evidently alluding to the establishment of the Royal Arch ; which they publicly repudiated three years afterwards, as I have already shown, by declaring that they knew nothing of “ either Arch or Royal Arch.”

These declarations appear to have created a sensation amongst the Fraternity, which was unfavorable to the seceders ; and, therefore, Dermott proceeded, in his own justification, to charge the regular Grand Lodge with having concocted a new third degree at its first establishment, because the Masons who formed it were *ignorant of the Master's part*. He says that “ About the year 1717, some joyous companions who had passed the degree of a Craft, though very rusty, resolved to form a Lodge for themselves, in order, by conversation, to recollect what had formerly been dictated to them, or if that should be found impracticable, *to substitute something new, which might for the future pass for Masonry among themselves*. At this meeting the question was asked, whether any person in the assembly knew the Master's part ; and being answered in the negative, it was resolved that *the deficiency should be made up with a new composition*, and what fragments of the old Order could be found among them, should be immediately re-formed, and made more pliable to the humors of the people.” ³² It will be needless to add that this is an exaggeration ; because it is very improbable that the Brethren who were acting in the four old Lodges in existence at that period, with Sayer, Payne, Lamball, Capt. Elliott, and other eminent Brethren at their head, should be ignorant of the ceremonies of the third degree.

have had occasion to study much Masonry, both as to the history and origin of the several degrees, and its distinction into speculative and operative ; and after the closest attention I can pay to the subject, I have come to the conclusion that no degrees are ancient except the three first. The R. A. degrees may or may not ; but I cannot trace them much, if at all beyond the middle of the last century ; in fact I have great doubts if they be not a modern compilation (I speak particularly of the R. A. degree itself) ; the idea having been taken from Ezekiel's vision, in the same way as the almost blasphemous foreign degree of the — is taken from the first chapter of Revelations.”

³¹ Noorthouck's Constitutions, p. 264.

³² Ahiman Rezon, p. 23.

From the above facts and arguments we may rationally conclude that the Royal Arch was practised at that period by the ancient Masons only.³³

(Continued on page 97.)

³³ At the fabrication of this degree, it is evident that the word, "Keystone" was used, for Dermott, who was doubtless the individual to whom its origin may, in a great measure, be attributed, to an epilogue of his composition, which was spoken at the Theatre Royal at the Haymarket, has the following passage, in evident allusion to it:—

"The men, too, can build, as their fancy best suits,
With curls on each side like a pair of volutes;
High toupees in front, something like a KEYSTONE," &c.

I think he was right in the use of this word, although our Supreme Grand Chapter has substituted the words *cape stone*, to imply that the subterranean passage of those early ages, was not vaulted, but covered with a flat stone roof, supported by pillars, after the manner of the Egyptian temples; under an impression, I suppose, that arches and keystones were unknown at the building of Solomon's Temple. The subject is of sufficient importance to merit a brief examination, because modern discovery has confirmed the belief that the use of the keystone is older than the first temple. Mr. King indeed asserts that "arches were not used for a thousand years after the building of King Solomon's Temple;" and as a proof of it, he cites the temples of Zerubbabel and Herod, which contained no arches; nor are they mentioned by Homer. None, he says, were introduced into the magnificent buildings either of Babylon or Persepolis; neither were they made use of at Athens; in the temple of Diana at Ephesus; nor in Egypt, except in the edifices which were constructed after the time of the Ptolemies; and he concludes by assigning the honor of the invention to Archimedes.—(Mun. Antiq. vol. ii, p. 225.) But subsequent investigations have shown the inaccuracy of this opinion. It is now clear that the arch and keystone were known to the Tyrians before the time of Solomon. "An opinion," says Mr. Wilkinson, in his *Topography of Thebes*, "admitted by the generality of the learned world, gains force by want of contradiction, till at length it passes into fact. The arch was employed in the houses of the Egyptians, owing to the small quantity of wood growing in the country, and in roofing the chambers of the crude brick pyramids. I had long been persuaded that the greater part of the brick vaults in the western tombs of Thebes were at least coeval with the eighteenth dynasty, but had never been fortunate enough to find proofs in support of my conjecture, till chance threw in my way a tomb, vaulted in the usual manner, with an *arched doorway* of the same materials, stuccoed, and bearing in every part of the fresco paintings, the name of Amenoph I. Innumerable vaults and arches exist at Thebes, of early date, but unfortunately none with the names of kings remaining on them. *The above discovery carries the existence of the arch up to B. C. 1540, or 450 years before the building of King Solomon's Temple.*" And the same Egyptian antiquary thinks that they were known at a still earlier period. Dr. Clarke carries arches up to the time of Abraham; an opinion which is corroborated by Sir W. Gell.—(Argolis. p. 56.)

"THE DIFFICULTY IN NEW YORK."

PRELIMINARY REMARKS BY THE EDITOR.—It is presumed that our readers are all aware of the unfortunate state of things existing among the Craft in New York. A division has taken place—two bodies exist, each claiming to be *the* Grand Lodge of New York; and both have sent forth their written statements to prove the validity of their respective claims.

Soon after the close of the Grand Lodge, in June last, we received a letter from a respected brother, J. M. Hatch, W. M., of Utica Lodge, No. 47, giving a detailed statement of the facts attending this unfortunate division. This letter we published as an item of general interest to our readers. We were immediately notified that the opposite party, and especially some whose names were mentioned by Bro. Hatch, felt themselves aggrieved by his letter, and claimed the right to give *their* statement of the facts. We considered this but as a simple act of justice to all parties; and as we had permitted one side to be heard through our pages, every principle of honor and justice required of us to grant the same privilege to the other side. These adverse statements in relation to that unfortunate occurrence must end the controversy, so far as the Review is concerned, in regard to the facts. No good can result from continued assertions on one side and denials on the other.

The *principles*, however, involved in the controversy, are of great importance to every member of our Order; and we are satisfied none will object to a calm and dispassionate examination of these in the pages of the Review. With these remarks, we insert the following communication from one of the parties interested, in reply to the former article. We shall endeavor, ourselves, to say something in relation to the vital principles involved in the controversy.

For the *Masonic Review*.

"THE DIFFICULTY IN NEW YORK."

"Audi alteram partem."

BRO. MOORE:—In the July number of your Magazine, was published a letter under date of June 16th, 1849, from the W. Bro. Jarvis M. Hatch, Master of Utica Lodge, No. 47, purporting to give a statement of "the difficulty in New York," and evidently written in the excitement of the moment. To permit such a statement, so injurious to the Brethren who were associated with me in the preservation of their *rights*, as well as to myself, to remain uncontradicted, is not my intention, and I ask of you the insertion of this rejoinder, for the purpose of pointing out its errors.

W. Bro. Hatch states, that "the Session of the Grand Lodge commenced at the Howard House on the evening of June 5th, and closed on the afternoon of the 11th, at the Colliseum, No. 450, Broadway."

As Master of St. John's Lodge, No. 1, I was notified by the Grand Secretary as early as June 1st, to attend the Grand Lodge at the Howard House, on the 5th June which I did; was present at its opening on that evening, and attended its every session, until it closed on the evening of the 7th, at the same place. It never met at the Colliseum, though those who *seceded* from us, I believe did, and amongst the number was Bro. Hatch, who claims for his party the name of "*the Grand Lodge of the State of New York.*"

How far he can sustain that position, the Masonic World must eventually judge;—in the meantime I shall endeavor to show how untenable are his positions. The W. Bro. says,—“An amendment of the *General Regulations*, was proposed in the Grand Lodge in June 1849, (1848?) and adopted, defining the future power and *rights* of Past Masters in the Grand Lodge of which, with us, they are members. It provides that none but the *last* elected Past Master should in future have a vote, but left his powers in all other respects the same as heretofore. The amendment thus went *by force of a provision of our General Regulations*, over to the next Annual Session, for consideration, and *in the meantime to the Subordinate Lodges.*”

The Constitution provides that if an Amendment first approved by the Grand Lodge at a June Communication, *shall before the next receive the vote of approval of a majority of all the Subordinate Lodges, it shall become a part of the General Regulations.*”

The Wor. Bro. surely cannot mean this. He cannot sustain the position, inasmuch as the *General Regulations*, in the Book of Constitutions of our Grand Lodge, do *not* so provide, and to prove that such is *the fact*, I will quote from the *General Regulations*.

Article 1st.—“*EVERY Grand Lodge has an inherent power and authority to make local ordinances and regulations, as well as to amend and explain old ones, for their own particular benefit, and the good of Masonry in general, provided always, that the Ancient land-marks be carefully preserved, and that such Regulations be first duly proposed in writing for the consideration of the members at the June Communication, and be at last duly enacted with the consent of the majority of members present.*”

Article 7th.—“*The Grand Lodge shall meet in the City of New York, Annually, on the 1st Tuesday of June, at which Communication the Grand Officers shall be elected;—Quarterly Communications shall be held on the 1st Tuesday of September, December and March;—Special Meetings may also be called by the Grand Master; but no regulation affecting the general interest of the Craft shall be changed or adopted, except at the meeting in June.*”

Article 106. Sec. 2nd.—“*The Grand Lodge may by vote, at any June meeting adopt new General Regulations, not inconsistent with this Constitution, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation, or resolution, to operate as such, affecting the Fraternity, or the Lodges, or their action, shall be made, or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive June Communications. If such proposed new Regulation shall receive the affirmative vote of*

the Grand Lodge at one June meeting, it shall be appended to the published proceedings at the end, under the caption 'Proposed new Regulations,' and in that form sent to each Lodge within this Jurisdiction."

These are the only articles in the Book of Constitutions, having a reference to a *change* of the General Regulations.

The article proposed to be altered was the 3d General Regulation, and even if that portion of it intended to be changed, was not a "*fundamental law* of the Grand Lodge, *which shall never be disturbed*," as agreed to by the Articles of Union of 5827;—to have been Constitutionally carried, it would have required the "affirmative vote of the Grand Lodge at *two* successive June Communications;" and the attempt to force it upon the Fraternity by a vote of Lodges, (*despite the decision of the Grand Lodge in March*,) was unconstitutional, no matter if even 98 out of the 99 Lodges, including Western Star Lodge, No. 15, had sent in their paper votes, or, as was declared by Bro. Willard, 56 Lodges had so voted, but which a re-examination proves only to have been 46, which number was a minority of the whole. And this *latter fact* I state *without fear of contradiction*. That there was considerable excitement and feeling evinced even before the Grand Lodge was declared open, cannot be denied. Men, on becoming Masons, do not lose their natural passions and feelings, however much the principles of the Institution may act as a check upon them; and when the then Grand Secretary was directed by the presiding officer Willard, to call the roll of Lodges, instead of complying with the order, he announced to the assembled body, that the amendment was carried, and was a law of the Grand Lodge. Bro. Hatch, and *he* says others, sustained the Past Grand Secretary in this announcement, and calls it *official*. A majority of the Grand Lodge then present called the Grand Secretary to order, and one went so far as to move a vote of censure, but withdrew it after a moment's reflection, as the body *was not organized*. It therefore could not have been *official*. It however gave the friends of the Constitution, who opposed the scheme to disorganize the Grand Lodge, a faint idea of what was coming, but it was not until the Past Grand Master Willard, after the Grand Lodge was opened, *refused to permit the minutes of the March Communication to be read, refused to entertain an appeal* from his decision on a *point of order*, refused in fact to permit anything to be said or done, however proper and in order, except what he chose to say and do himself, that the outburst of feeling took place; and *not until* then did Bro. Willard *yield*, and direct the Grand Secretary to proceed with the reading of the minutes of the Quarterly meeting, which were approved with but *two* dissentient votes. Those minutes (in accordance with Article 1st quoted above) *explained the old ones*, (Regulations) and declared the attempt to *deprive* Past Masters of their *rights, revolutionary*, and any vote of Lodges tending to its consummation, *void* and of *no force or effect*.

Notwithstanding this *adjudication* of the matter, the presiding officer Willard delivered an address, (the same which he wished to read before he would permit the minutes to be read, and for which Bro. Hatch erroneously states he had precedent in 1843, but which the written record disproves;) in which he declared, without giving the *name of a single Lodge*, that 56 Lodges, being a majority of all the Lodges, having

voted in the affirmative, the *Amendment was carried*, and was then in full force.

Can this be justified? Could anything tend more to shake all confidence in our first Officer, than the declaration that that which (even if not unconstitutional in itself,) had been unconstitutionally carried, was on *his mere declaration*, to be the law governing the Grand Lodge;—that the *rights of 200 of his Brethren* then present, were merely *held* during his *will and pleasure*? Certainly not. His decision was *protested* against,—a violent blow of the gavel, was the answer. He was enquired of by the Junior Grand Warden, in a calm and collected manner, if he understood him to say the Amendment was carried and in full force;—he reiterated, in a heated manner, his original declaration; when Past Deputy Grand Master Phillips rose in his place and said, “Then, Sir, by virtue of the decision made by the Grand Lodge at its last Quarterly Communication, the body over which you *now* preside is not the Grand Lodge of the State of New York, as *originally constituted*, and has *ever been maintained*, and I call on all those members of the Grand Lodge, who desire to preserve it in its integrity, as it was originally constituted and organized, and in accordance with the Articles of Union of 1787, to *continue the Constitutional organization of the Grand Lodge*.” I was within three feet of Bro. Phillips when he made the above declaration,—Bro. Hatch at a considerable distance, and I most positively assert, Bro. Phillips never said, “Then I, as Past Deputy Grand Master, declare the Grand Lodge of the State of New York *dissolved*, and we will proceed to *organize a Grand Lodge, &c.*” Bro. Hatch, in his great excitement, was mistaken. He might have wished him to say so, but he *did not*. After the declaration of Bro. Phillips, on motion made, seconded, and carried, an election was gone into, in a Constitutional manner, and without a *single protest*, or *opposing voice* being raised, the Grand Lodge chose as officers for the present year, the M. W. Isaac Phillips, G. M., the Rt. W. Jas. Herring, G. Secretary, &c., re-electing and appointing 12 of the old Grand Officers, whose terms of service had expired. The Grand Lodge has since then pursued the even tenor of its way;—has not resorted to the powers with which it is vested, to *expel* even the humblest of those who endeavored to destroy its original organization, and *unlike its opponents*, who in hot haste proceeded to *expel men who never acknowledged or belonged to them*, will give all a sufficient time for reflection.

FITZ GERALD TISDALL,

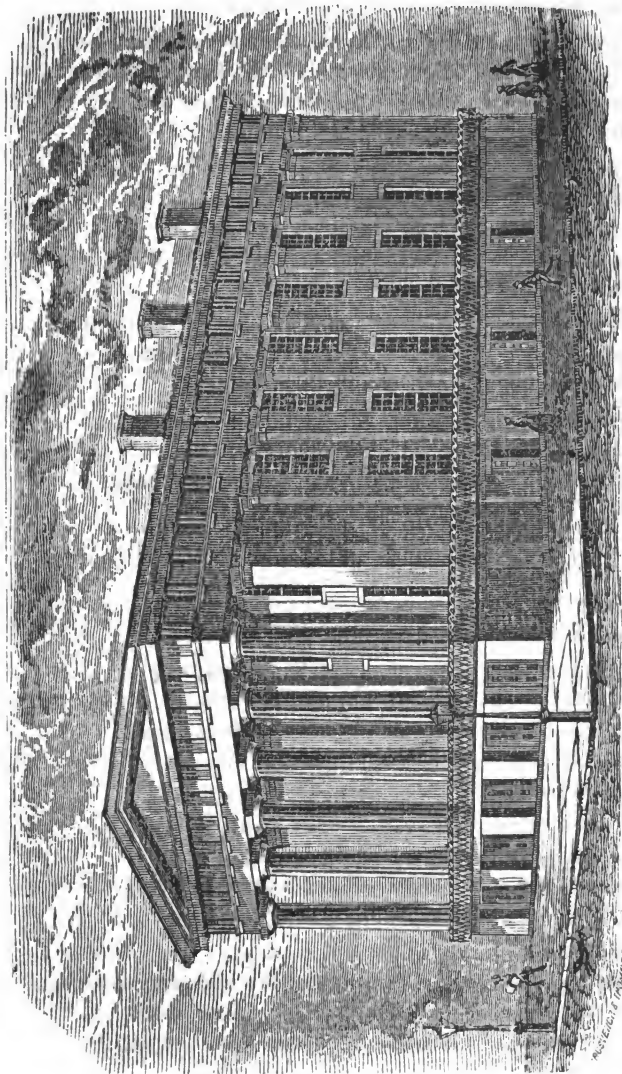
Master of St. John's Lodge, No. 1, and Rep. Grand Lodge of New Jersey.

PRESIDENT OF FRANCE.—We regret to learn, by our European Correspondence, that the President of France has recently become a Freemason. After using his power to crush freedom in Rome, and sustain the sinking fortunes of Popery, our sworn enemy, he should have been promptly refused admission into our Order. The friend of Popery must be the enemy of Masonry. *Station* alone can qualify no man for initiation, if he have not moral qualities, he should be rejected.

LINES TO A FAIR JEWESS.

Yes, daughter of Judah, thy God is supreme,
 Even what thou art now is but part of His scheme.
 The world may revile thee, I look on thy face,
 And there thy great ancestry easily trace.
 Thrones have perished, and nations have vanished away,
 Whilst thou still art the same as in Abraham's day,
 His cherished, his fated,—yes, both still thou art,
 Like thy David, for ever one after his heart.
 Aye, daughter of Judah, all else we see fade,
 New faiths will decay as the old have decayed ;
 But still I can trace, as I gaze on thee now,
 Sarah's beauty and faith, each alive on thy brow.
 We vainly endeavor to change thy belief,—
 We torture, torment thee, through woe and through grief,
 But still thou art true to the creed that was given
 To Moses, thy teacher, directly from Heaven.
 Even we who declare that our God has come down
 Already, and borne the death-giving crown,
 And who say that from thee and thy people He met
 The martyr's sole glory, unknowingly, yet
 While we look hoping up to His throne in the sky,
 Reviling and cursing thee, cannot deny,
 Whatever He was we derive but from you,
 For He whom we worship was child of a Jew.
 I see thee quite scattered, and fallen the crown,
 God-given, that formerly was all thine own,
 Like the stones of the temple, alas ! now downcast,
 No arch to declare the bright splendor long past :
 Yet still when His thunders we hear in the sky,
 We look out in expectance, but not with thine eye,
 For thine eye as it longs for the opening day,
 Sees hope in each glimpse of Jehovah's bright ray.
 Then, daughter of Judah, be't our's to implore
 For thee and thy nation the God we adore ;
 That thy strength may return, that thy hope may come back,
 As the day-beam succeeds to the stormiest rack—
 That thou may'st in Israel thy home find once more,
 Thy temptings, thy trials, thy miseries o'er :
 And as eve's latest glimpse is so often its best,
 Be brightest of all the calm eve of thy rest.

London Freeman's Quarterly Review.



MASONIC HALL, INDIANAPOLIS.

This beautiful building is now in course of erection by the Grand Lodge of Indiana, and is expected to be completed within the ensuing year,—being already under roof. The brethren of Indiana may well be proud of their new and beautiful hall; and we trust—nay, we respectfully urge upon them, to aid the building committee by subscribing liberally for stock—and paying it up. The investment will not only be a safe one, but we are satisfied will also yield a fair profit. The building *should* be finished and ready to be dedicated at the next meeting of their Grand Lodge, on the fourth Monday of May next, and it *can* be. Let the Craft only do their duty, by promptly paying up their stock, and it *will* be done. We should like much to see it dedicated on that occasion.

We have been kindly furnished with the following description of the Hall:

“The building is 63 feet front on Washington street by 110 feet deep on Tennessee street, and three stories high. It is built in the Grecian Doric order of architecture, with a Portico in front 11 feet deep, extending across the entire front. The Entablature is supported by six Doric columns, four feet three inches in diameter, and 33 feet high; said columns commencing on a platform on a level with the second story floor. The sides and back end are finished with Pilasters or Antae the same height of the columns, four feet face and projecting nine inches, and the whole building crowned with a heavy Doric Entablature. The roof is covered with composition, and the whole external surface of the walls is covered with Stucco, in imitation of cut stone, giving the building the appearance of a cut stone edifice. The first or basement story, is 11 feet high in the clear, and is divided into three store rooms 17 feet wide by 107 feet deep, and a passage and stairway six feet wide. The second story is in one large room for a Public Hall, 54 feet by 96 feet, and 20 feet high, finished with a paneled ceiling, and cornice around the room in a good, neat style; the entrance to said room is from the front, on Washington street, with a private entrance from the back end. The windows on the front end extend to the floor and open out on the Portico, and those on the west side, on Tennessee street, also extend to the floor and open out to a handsome Balcony, enclosed with neat iron railing. The third story is appropriated exclusively to Masonic purposes, and consists of a Lodge room 37 by 60 feet, and a Chapter room 26 by 60 feet, the ceilings 19 feet high. There are also several other rooms of different sizes, which are used for various purposes in the labors of the craft, and also an Encampment room 32 by 50 feet, and 11 feet high.

The building was designed by J. Willis, Architect, of Indianapolis. The lot on which it is erected is 63 feet front by 350 feet deep. The entire cost of lot and building is about \$20,000.

MASONS.—Having presented to the public the beautiful and correct likeness of the Grand Masonic Hall, of Indiana, as it will appear when

it shall have been fully completed, a building not less ornamental and useful to the city, than creditable to the numerous and respectable body to which it belongs, it may not seem inappropriate that some notice should be given of the society itself.

The first Lodges were established in Indiana by order of the Grand Lodges of Kentucky and Ohio—at what precise time is not within our reach to ascertain. It is found, however, by the early records of the Order, that prior to December, 1817, the Grand Lodge of Kentucky had established Lodges at Vincennes, Lawrenceburgh, Rising Sun, Madison, Charleston, Salem and Corydon; and the Grand Lodge of Ohio established one at Brookville, as No. 41. The representatives from these Lodges met December 3d, 1817, at Corydon, for the purpose of determining upon the expediency of receding from the Mother Grand Lodges, and forming themselves into a separate and independent Grand Lodge. This measure was brought about, no doubt, in consequence of the State having just organized into a State Government.

The representatives were as follows:—Gen. Washington Johnson, James Dill, Abel C. Pepper, Henry P. Thornton, Joseph Bartholomew, John Miller, Stephen C. Stevens, Christopher Harrison, Davis Floyd, and Alexander Buckner.

At this convention a separate organization was agreed upon, and the Grand Lodges of Kentucky and Ohio respectfully addressed, and their concurrence requested.

In 1818,	there were	5	Lodges and	195	members.
In 1823,	"	25	"	548	"
In 1828,	"	28	"	654	"
In 1838,	"	15	"	513	"
In 1842,	"	20	"	589	"
In 1843,	"	30	"	596	"
In 1844,	"	36	"	608	"
In 1845,	"	43	"	907	"
In 1846,	"	51	"	991	"
In 1847,	"	54	"	1477	"
In 1848,	"	75	"	1851	"
In 1849,	"	92	"	2472	"

The Order is rapidly increasing and numbers among its membership many of the best men of the day. Its avowed object is benevolence, and it is believed to have been instrumental in doing good, especially to the "household of faith."

Its Grand Masters, in the order in which they served, are as follows:—

In 1818, Alexander Buckner; in 1819, Alexander A. Meek; in 1820, John Tipton; in 1821–2, John Sheets; in 1823–4, Jonathan Jennings; in 1825, Marston G. Clark; in 1826, Isaac Howk; in 1827, Elihu Stout; in 1828, John Tipton; in 1829, Abel C. Pepper; in 1830, Philip Mason; in 1831, William Sheets; in 1832, Woodbridge Parker; in 1833, Philip Mason; in 1834, Daniel Kelso; in 1835, John B. Martin; in 1836, James L. Hogan; in 1837, Caleb B. Smith; in 1838 to 1844, Philip Mason; in 1845, Isaac Bartlett; in 1846, Johnson Watts; in 1847 to 1849, Elizur Deming."

YEARS TO COME.

We have an excellent friend "away down in Alabama" by the name of McNeel—*brother* McNeel. In a recent letter to us he expresses a hope that we "*may live yet seventy-five years, and always edit the Review.*" This wish gave rise, in our mind, to a train of reflections which we should like to transfer to the Review,—for "*general purposes.*"

The allotted period of human life is but three score years and ten, and we have already seen more than half that number. To add seventy-five to those already attained, would be but prolonging an age of sorrow and helplessness. The allotment of Providence was a wise one, when man's earthly existence was limited to seventy years. It is long enough for him to accomplish the purposes of God in placing him here: long enough to fit himself, by a wise application of the moral instrumentalities within his reach, for his higher destiny. When *that* work is accomplished, and other duties for which that work properly prepares him, can no longer be discharged effectively or properly, by reason of weakness and age, it were better that he should be "taken from the evil to come," to move in that higher sphere for which he has been prepared.

"Seventy-five years *yet!*" What a wish! Dictated, we have no doubt, by the purest kindness, but written without reflection. In half that time we shall be disqualified by age for even a much easier task than editing the Review. "Seventy-five years"—of toil and perplexity; pressed down by the increasing and accumulated burdens of mortality. What troubled hours—days—weeks—months—years, accumulating *yet*, beyond the ordinary period of human life. And yet, during all this prolonged delay, bound to endure all the wasting toils and anxious cares of an Editor's life! No, no, good brother McNeel, we hope to have "finished our work" long ere that time shall be added to our present years. We are content to "work our regular hours" in "the quarries or the forests;" we are willing to wield the gavel and use the trowel, squaring and fitting our workmanship to "pass the test of the Grand Overseer." But do not keep us *always* there, and at such employment; let us look, though it may be in the distance, upon a time for promotion, when we may be "called from labor to refreshment," and have a place in God's Spiritual Temple—the "New Jerusalem,"

"Where all the ship's company meet."

The present life is one for preparation. We are but "Apprentices" here, just "entered" in a school of moral training, to qualify us for the higher destiny which awaits immortal manhood. Here we are,

"hewers of wood and bearers of burdens." And *what burdens* they are, too! We "would not live always," nor even "seventy-five years" yet, to endure them. Our legitimate employment here is, to fit ourselves "as living stones, for that spiritual building," where the faithful and industrious workmen shall be honored and approved by their "Master." Having with "freedom, fervency, and zeal" served out our probation, and been "tried" and proved by "the square of truth," we may hope to "pass" on to a nobler employment,—a more dignified station in the ranks of the "worthy;" when and where we may "receive our wages" as approved workmen, and be *nourished, refreshed*, and made to *rejoice* in the prospect of a richer inheritance still beyond. And then, when the "burden and heat of the day are passed," we hope to be "raised" by the "Lion of the Tribe of Judah" to the honors and companionship of an heavenly Temple,

"The home of my Fathers—God's palace on high."

Seventy-five years! Long before that time, the writer of the letter referred to, as well as the Editor of the Review, and all their associates *now* among the Craft, shall be called to receive the reward of their doings. The silence and slumbers of the grave will be resting upon *all* the present generation of Masons. Not one will be left. The "mysteries" of the grave will be solved, and the realities of another life revealed. A question of the utmost importance to us all, is, have we "made such proficiency" in moral culture,—so "divested our hearts of the vices" that are naturally engendered here, and so fitted ourselves by assiduous effort and a wise application of the instruments of speculative Masonry, as to qualify us for a final "examination."—Another important query is, what kind of a "mark" shall we have left upon the world through which we are passing? Professions, merely, are of but little avail; a nominal adherence to the moral truths revealed in Masonry is of small amount. Words are soon forgotten, but actions are pictures painted upon the canvass of life, to be gazed upon ten thousand years hence. The gallery of exhibition will be a *real* Lodge—the Universe of God; and the audience, God's intellectual creatures, whether of human or angelic nature. It is important, therefore, that our work be *well* done; perfected by an application of the "square of truth," and tested by the "plumb line" of moral rectitude. We may then not only leave the scene of labor with a consciousness of having done well, but also of having done our duty. And we may "present our work" with an assurance that it will be "approved" and "received," and we be admitted, amid the acclamations of our elder brethren, to "the honors and rewards that await" the perfect Craftsman.

Seventy-five pears ! Why long ere that we hope to hail the writer of the "wish" on the confines of a better land. Until then we say to him,

"Go forth with ardor, and hope undiminished,
Ever be zealous, and faithful, and true ;
Still, till the labor appointed is finished,
Do with your might what your hands find to do.
Narrow the way, and straight,
Is heaven's guarded gate,
Leading the soul to the regions of love ;
There with the spotless throng,
Swelling the triumph song,
May you be found in the Grand Lodge above."

ED. REVIEW.

THE RIGHTS OF PAST MASTERS.

Near two years ago we received a communication from an intelligent and respected Brother in the State of New York, proposing to us some queries in regard to the "Rights of Past Masters," and soliciting our views on the subject. Supposing that it was of interest only as a matter of speculation, and other things imperatively claiming our attention, we postponed the investigation of this until we could find more leisure.—The communication was placed on file for future attention, and its consideration deferred from time to time, until the last June Session of the Grand Lodge of New York gave the question a *practical* importance it had not previously possessed. These occurrences in our sister State have induced us to examine the subject carefully in all its bearings, and we now propose to spread our views before the readers of the Review. We do not wish any to adopt our view of the question, unless they are satisfied we are correct. Our conclusion is the result of careful investigation. We have sought for truth—to satisfy our own mind, as well as for its own sake. We have sought it without any desire to sustain this or that party. Truth must triumph, however formidable the array which error may bring against it. We trust, too, that truth is the object of all parties; and that when fully convinced of what the law and the right is, those who have been mistaken in their judgment will at once change their course, while others will be as prompt to overlook and bury in oblivion the unpleasant occurrences of the past.

The main question, as we conceive, and that which lies at the foundation of the present difficulty is, have Past Masters, as such, an inalienable right of membership in a Grand Lodge? When a Master Mason is elected to, and installed Master of a subordinate Lodge, he becomes *one* of its representatives in the Grand Lodge from which it holds its Charter. Having served out his time and passed again to the ranks, does he, *by virtue of having passed the Chair*, continue a delegate in, or a member of the Grand Lodge as long as he remain a just and upright Mason? We unhesitatingly give it as our opinion that he does not. And we have come to this conclusion for several reasons :

FIRST : There is nothing in the Degree itself, (if degree it may be called,) which confers or secures this right. The ceremony of installation, full and complete, together with those peculiar admonitory precepts and instructions which are designed to assist in preparing him for a proper discharge of his duties as Master, are all that pertains strictly to the degree. There is no new revelations, nothing *essentially* masonic revealed to him. It is merely an *Order* in our ranks,—a “wheel within a wheel;” he is a Master Mason, fitted and qualified (or supposed to be so) by a peculiar process to preside over and superintend the workmen. As Master of the Lodge he has certain duties to perform in reference to the Grand Lodge; but there is not the most distant intimation that those duties are to be discharged by him after he leaves the Chair. So far as the degree itself is concerned, and the imposition of duties in connection with it, they relate exclusively to the period of his official relation to the Lodge, and, practically, end when he ceases to be Master. It is true, he may be elected to the office again, and assume his station without passing through the same ceremonies;—the knowledge and experience conveyed by them, having been once imparted, it is supposed unnecessary to repeat. But his *duties* only run parallel with his official relation. When that ceases his duties which grew out of that relation also cease, with reference both to the subordinate and the Grand Lodge.

We repeat, then, there is nothing in the degree itself which secures to him the privilege of perpetual membership in the Grand Lodge; nor is he under any obligations, after he has ceased to be Master and left the Chair, to attend its sittings or discharge the duties of a delegate.

SECONDLY : The general rules and regulations of the Order do not confer upon a Past Master this privilege. These general rules and regulations exist and have come down to us by tradition, or they are embodied in the Charges and Constitution which were collated, arranged, and published in 1721 as

of universal obligation. It is hardly necessary for us to say that the privilege is not secured by the *Lex non scripta* of Masonry: no intelligent Mason will for a moment contend that it is. Is it secured to them by the written law? An inspection of that law authorizes us to say emphatically it is not. In order to be perfectly understood, it will be necessary to revert to the original form of our organization. That was much more simple, and less complex than at present. The duties of Masonry were discharged at any time and place found convenient, when a sufficient number of the Craft were congregated for that purpose. An annual convocation of all the brethren was usually held, at which all attended, even the youngest E. Apprentice, to consult on matters of general interest, and to confer the honors of the second and third degrees upon those who were qualified; for although a competent number of Masons might make E. Apprentices, yet these could only be passed, and F. Crafts raised, at the Annual Communication.

After the revival of Masonry in England in 1717, the increase of Lodges and Masons, and the social organization of society rendered it necessary to remodel, to some extent, the character of the Grand Annual Meeting; and accordingly it was changed to a delegated body.

In order to avoid all difficulties, and that the members might more fully understand their duty and privileges, the Grand Master, George Payne, collected and arranged into form, the Ancient charges and general regulations; and "compared them with, and reduced them to the ancient records and immemorial usages of the Fraternity." To accomplish this he had recourse to what was admitted by all to be "immemorial usages," and to the "ancient records of Lodges beyond sea, and those in England, Scotland and Ireland." This code of laws was carefully examined by the Grand Lodge, and unanimously approved and confirmed in 1721, and ordered to be printed. This has ever since been regarded as the fundamental laws and regulations of the Order, so far as its written rules are concerned. And if the right of membership in the Grand Lodge pertains indefeasibly to Past Masters, we should certainly find it in this code of laws—for it was but the record of pre-existing and immemorial usage. *But it is not there*; nor does it even mention the degree of Past Master. The following, at that day, constituted the Grand Lodge. A Grand Master, who was chosen by the Grand Lodge; a Deputy Grand Master, appointed by the Grand Master; two Wardens, chosen by the Grand Lodge; and the Masters and Wardens of the particular Lodge.

The 10th Article of that Constitution expressly declares that the "Master and Wardens are the representatives" of their

Lodge in the Grand Lodge. Nothing is said about Past Masters ; they are not named as the representatives of a particular Lodge, and they were not enumerated among the members of the Grand Lodge. The inference is therefore irresistible, that they were not then admitted as members of the Grand Lodge, *and never had been.*

A new edition of the Constitutions was published, under the sanction of the Grand Lodge, in 1738. In this also they are not named as members. New editions were again published by authority, in 1756 and 1784 ; in neither of which are Past Masters named as among the members of the Grand Lodge. Up to the last named period the Master and Wardens of the subordinate Lodges, constituted, together with its officers, the Grand Lodge. It was not until near the close of the last, or about the beginning of the present century, that Past Masters, by virtue of that title, were admitted to seats in the Grand Lodge of England. The fact is, that from 1720 to the present time, there has been a constant tendency to increase or add to the rights and privileges of certain officials.

As an evidence of this spirit, and to show its progress, we may remark, that the Grand Lodge as constituted in 1720, had but four officers ; the Grand Master, his Deputy, and two Wardens. It was not until about the year 1730, that a Secretary and Treasurer were added to the list of officers. In 1724 Past Grand Masters were constituted members, in perpetuity, of the Grand Lodge. In 1725 the same privilege was extended to Past Deputy Grand Masters ; and in 1727 the right was conferred upon Past Grand Wardens. This kind of cumulation has been going on to the present time ; and instead of *three* officers, as originally constituted, the Grand Lodge of England now has *twenty-six*, and its members consist of the "Grand Stewards of the year, the Master, Past Masters, and the Wardens of the Grand Stewards' Lodge, and of every other private Lodge."

At what time Past Masters were first made members of the Grand Lodge, we are not prepared to say ; but it was certainly not until after the year 1784. We think, therefore, we have satisfactorily shown that this right is not one that pertains to the degree of P. Master by immemorial usage or constitutional provision, inasmuch as it was not named or exercised for more than sixty years after a Grand Lodge was organized in its present form.

There is one other source from which authority might be claimed for the exercise of this right, and if not found there, it does not exist. Our limits, however, will compel us to postpone its further investigation until our next No. In the meantime, we beg to remind our readers, that the only strife among Masons *should be*, "who can best work and best agree."

[ED. REVIEW.]

THE MASON'S DUTY.

To stretch the liberal hand,
 And pour the stream of gladness
 O'er Misery's withered strand,
 To cheer the hearth of sadness ;
 To dry the orphan's tear,
 And soothe the heart nigh broken ;
 Breathing in Affliction's ear
 Kind words, in kindness spoken.

To practice Virtue's laws,
 With fervency and freedom ;
 And in her noble cause,
 Advance, where'er she lead them :
 To curb the headlong course
 Of Passion's fiery pinion,
 And bend it's stubborn force,
 To Reason's mild dominion.

To shield a Brother's fame
 From Envy and Detraction ;
 And prove that Truth's our aim,
 In spirit, life, and action :
 To trust in God, through all
 The danger and temptation
 Which to his lot may fall,
 In trial and probation.
 This is the Mason's part ;
 A Mason's bounden duty ;
 This rears the Mason's heart,
 In Wisdom, Strength, and Beauty.

London Freemason's Quar. Review.

BRO. C. MOORE,—I take pleasure in announcing the successful organization of a new Chapter of Royal Arch Masons, on the 5th inst. in the town of Aurora, Dearborn county, Indiana. The M. E. Abel C. Pepper, Grand H. Priest, being present, the officers appointed were Comps. Richard Sopris, H P, Jas. W. Weaver, K, and Ab'm. L. Bailey, S. Some ten or twelve petitions were presented and acted upon.

Yours fraternally,

SAM'L RECA.

Sept. 19, 1849.

DESULTORY THOUGHTS....PRELIMINARY.

BRO. MOORE:—The perusal of certain articles in the last number of your Review, suggested a variety of ideas, which if duly presented to the younger portion of your readers, would, I think, afford them proper subjects for reflection and study, and perhaps useful information.

Almost continual absence from home, and consequent inability to refer to authentic documents and my freemasonic library, for many facts I would like to set forth, and unremitting attention to business matters, deprive me of the opportunities which should be at my disposal, to enable me to do any thing like justice to the topics I would fain discuss.

The observation of your correspondent T. is worthy of special notice, that elder brethren of experience, are too backward in imparting to their younger Brethren the information they possess. For one, I am not intentionally obnoxious to such an imputation. If I am guilty, I am willing to do all in my power to atone for the fault. However, with regard to certain branches of such information, it must be admitted that these cannot with propriety be communicated through the medium of a magazine, and even in regard to such matters as it would be lawful to publish, for a variety of reasons not necessary to enumerate, it would not be expedient to be very explicit. Certain elucidations are best suited to private interviews or correspondence.

There are problems in Freemasonry, the solution of which, as Dr. Oliver truly observes, "depends upon evidence which is inaccessible." This remark he applies more particularly to the history of our order. There are also positions referring to the most essential principles and landmarks of Freemasonry, and many facts and circumstances connected with its allegories and symbols, its analogy and ritual, which have been established to the satisfaction of the investigator, that have been arrived at *inferentially*, and after much study and many years of research. I trust that in common with other Brethren having enjoyed similar advantages, I may say without egotism, that I have established to my own entire satisfaction, many of the problems, facts and positions here referred to.

I was initiated as early as in 1827, into the highest degrees of ancient craft and Christian or modern Masonry, that are cultivated in both hemispheres; and ever since, on all suitable occasions, and with industry I have sought to obtain, and have obtained, light from every available source. I have had, and continue to have access almost exclusively to the most rare MSS. and documents, and many original works, from which

Lawrie first, and Dr. Oliver last, have derived the materials on which their theories are predicated. To exhibit all the data, and to give a full detail of all the premises from which I have derived my conclusions, would occupy the pages of several volumes; and even then, with the most ample array of testimony, it is not certain that I would be able to impress others with the convictions that fill my own mind.

But I have neither the wish nor time to perform the duties of an author. The remarks I purpose to make, will be off-hand and desultory, and without the copiousness and precision of a set essay. I cannot, for the reasons alluded to, go through the process by which my own convictions were wrought.

I have thus stated in general terms, under what circumstances I have obtained such information as I possess, that the reader may form his own opinion of the degree of credence or regard it is entitled to. My opinions have not been taken up hastily, yet they are only opinions. In the translated words of a classic author of antiquity, I would observe, "If you, reader, have learned any thing better than these, with candor impart, if not, then use these with me."

However true it may be that the entertaining and advocacy of conflicting opinions in Freemasonry are not without their good effects; for myself I choose not to enter into "paper disputes" of any kind, as these are apt to partake of a partisan character, which I abhor. If any of my positions are contested in a proper spirit, or any explanation I may make is not rightly understood, I may reply at my discretion.

I will observe, in this connection, that although I have pursued my investigations under the favorable auspices I have named, and with the key of initiation in hand, yet many points in our mysteries still remain to me sealed; and the apathy and indifference spoken of by your correspondents as being shown by some of our most ancient Brethren, have been to me a reality. How true it is, that masonic light is developed only by degrees. Rays of the true light are revealed to the attentive observer only by glimpses. Even these will not shine forth spontaneously, but require elicitation with the hard steel of research, laboriously applied to the opaque flinty ashlar. We are constantly learning, and never fully learned in the royal art. Its study is the work not of a day, or a year, or even of a series of years, but of a life-time.

If the publication of observations of the character I have described, will in your opinion, Mr. Editor, be calculated in any degree, to incite enquiring Brethren (and I hope there are many such) to study and reflection, and to furnish some information in any department of our excellent Institution, they are at your service.

G. F. YATES.

Schenectady, N. Y., Nov. 5th, 1849.

WESTERN PENNSYLVANIA.

Washington, Penn., Nov. 10, 1849.

VERY DEAR SIR KNIGHT:—On Thursday, Nov. 1, 1849, the Masonic Temple was finally completed by the establishment of an Encampment of Knights Templars, and the appendant orders, in this Ancient Borough. Sir Knight A. McCammon, P. G. C. of Pittsburgh Encampment, No. 1, appeared as the proxy of Sr. Kt. W. B. Hubbard, G. G. M. of G. G. Encampment of the U. S., and organized “JACQUES DE MOLAY ENCAMPMENT, No. 2,” according to ancient forms and ceremonies.

The officers are as follows:—Sir Knight Alfred Creigh, G. C.; Sir Knight Geo. B. McElroy, G.; Sir Knight Isaiah Hill, C. G.

Well may our masonic brethren join us in rendering thanks to the Supreme Architect, for permitting the Free Masons of Washington County, Penn., in the short space of four years and six months, to organize two Lodges, one Chapter, one Council, and one Encampment. And well may the enemies of our order, who predicted our downfall, shrink back from this manifest expression of public opinion—and of the public confidence which is now reposed in our time-honored Institution.

We have named our Encampment Jacques de Molay Encampment, in commemoration of his defence of the principles and mysteries of our institution, when arraigned before King Philip the Fair, when, rather than prove recreant to his honor, to virtue, and to truth, sealed those very principles with his blood, on the 11th March, 1314. History tells us that Jacques de Molay, as Grand Master, and his followers, courageously ascended the scaffold, their countenances serene and composed—not even a sigh escaping from any of them. Yet notwithstanding the torments and the insults they received, they displayed an admirable *FIRMNESS and constancy, calling upon the name of God, blessing him, and taking him for witness of their innocence.*

Between the persecutors of the Knight Templars of 1314, and the Free Masons of Pennsylvania in 1836, there is a strong coincidence—a wonderful parallel. The Templars were burned on the pyre for the manner in which they received new members—while the Free Masons were condemned by religious fanatics, misguided bigots and political partisans, for conferring the degrees of Masonry upon good men and true, by what was termed an “Extra Judicial Oath.” The Templars were pardoned and reconciled to the church, if they made confession, while the Free Mason, who would renounce the institution as a wicked and unholy thing, should be at once received into the “Sacramental host of God’s elect,” as if perjury added to infamy would constitute purity in the sight of

God. The Templars who would not confess the mysteries of the order, were burned on the pyre ; so the Free Mason who would not renounce, was excluded from the church, the jury box, places of honor and of profit, nay the very friendships of life were sacrificed, and brothers and friends alienated from each other by the anti-mason party, which has long since gone down,

“—— doubly dying, to the vile dust
From whence it sprung,
Unwept, unhonored and unsung.”

Hence, who does not see, in perusing the historic page, the similarity of views that were entertained by the persecutors of our institution, at a period of five hundred years distant. In both periods of time every legal form was violated—false testimony was produced, lying confessions made, life, liberty, fortune, and conscience all thrown aside ;—absurd and impudent questions asked, and horrid slanders circulated. But it is so when persecution rages and the church requires a narrower bridge than our Saviour did when on earth.

In the former part of my communication, you perceive that we have procured our Dispensation from the G. G. Encampment of the U. S., and hope that ere long another Encampment may be organized in this State, so that a State Grand Encampment may be formed, thereby enabling Pennsylvania to take her station as the Key Stone of the Masonic Arch, as she is of the Federal Union. Within our borders Masonry is on the ascendant—the fires of persecution thro’ which she has passed has only purified the Temple and rendered her principles the more illustrious, and the more worthy of a generous and heart-felt support.

To those Knight Templars in Pennsylvania, *who have entered thro’ the right door*, it is a matter of serious regret—that an Encampment of Knight Templars, calling themselves St. John’s Encampment, No. 4, and published by the Pittsburgh Encampment No. 1, “as an illegal association,” and cautioning Sir Knights against visiting or holding fellowship with it—should pertinaciously continue to meet and issue a circular reflecting not only upon the Pittsburgh Encampment, but upon the G. G. Encampment of the U. S. We regret the course, because Encampment No. 4 assumes positions which are utterly at variance with all the jurisprudence of the other orders of Masonry. To prove this, we boldly assert that it is a settled question that neither a Lodge nor Chapter, nor Council can be revived which has laid dormant for upwards of two years, without the consent of a Grand Lodge, or Grand Chapter.—What right then has an Encampment which “adjourned in 1835, to meet at the call of the E. G. Master,” to revive itself,—

when the Grand Encampment itself, adjourned in 1823—the very body which brought No. 4 into existence? We think it plain as the noonday sun, that all Encampments in Pennsylvania having ceased to work for two years, forfeited their warrant, by not making their regular returns to the Grand Encampment. On this view of the question, the G. G. Encampment of the U. S. has a right to establish Encampments within Pennsylvania—and Pittsburgh Encampment has an indubitable right to declare the Philadelphia Encampment as illegal. The fiat, therefore, has gone forth, and however high minded and honorable the members of No. 4 may be, yet St. John's Encampment, No. 4, must be recognized in no other light than a clandestine Encampment.

Fraternally and truly yours, **ALFRED CREIGH.**

FRATERNAL CORRESPONDENCE.

We this month resume our Fraternal Correspondence, as it affords an excellent birds-eye view of the condition of the Craft in the United States.

Lewistown, Penn., Oct. 8th, 1849.

DEAR SIR AND BROTHER:—*The* Order here is in a comfortable condition. The pure principles it inculcates have exerted a wide influence, while it still continues to widen the arch of its influence, fraternizing the human family in this vicinity, and dispelling the unjust prejudices that in Pennsylvania had almost crushed its onward progress. Truth is immutable, and as Masonry is based upon its everlasting foundation, it must prevail. It is much to be regretted, however, that there are men wearing the clerical garb, professing the teachings which our glorious institution is so well calculated to impress, who lose no opportunity to brand it with their anathemas. Let us hope that such may soon be brought to see the light they now so imperfectly comprehend. J.

Vernon, Autauga Co., Ala., Nov. 6, 1849.

COMP. MOORE,—Dear Sir:—I will now give you what is going on in this section, in a Masonic way. Our Lodge, (Autauga 31,) is doing, as the merchants say, a safe and a good business. We have work to do at almost every meeting, and in the Chapter, (Autauga 33,) we are now and then adding some that will be ornaments to our ancient institution. But amidst our prosperity, we have some opposition—for on the last 24th June Autauga Lodge had a celebration, and concluded that they would occupy a church near this place, and the Lodge appointed a committee to wait on the official members of said church.—But lo and behold, the said members, at least *one* of them, objected to our music—stating, that the Lodge could occupy the church, but the music could not be used in the church;—of course the Lodge objected to use the church under the circumstances—and straightway the Lodge had an arbor erected, and there met under their own Vine and Fig tree, with a no less “covering than a starry decked heaven,” where all good Masons hope to arrive at when called from the world. We there had

an Address from our Worshipful Master, Wm. P. De Jarnette—which gave general satisfaction to all present; in fact it could not be otherwise, coming from the source it did—for Bro. De Jarnette is considered one of the brightest Masons in the State. He has held the office of Grand Senior Warden in the Grand Lodge of this State, and whilst in the Grand Lodge he was generally known by the name of the *Old Constitution*, which name he is very proud of—and worthily does he wear it.

Yours fraternally,

A. W. McNEEL.

Knightstown, Ind., Oct. 16th, 1849.

BRO. MOORE :—Better too late than never. I send you inclosed Five Dollars, for five copies of Masonic Review.

Viewing the internal, as well as the *external* beauty of the first No. 5th vol. of your excellent Review, it inspires me with double diligence, in the good cause—that All-seeing Eye, mounted with a *five-pointed* hieroglyphic, then trace the circle down to its base, and behold it meeting, or rather musing in silence around those *emblems* of mortality, the whole being, as it were, surrounded with, and made up of emblems, easily understood by well instructed Masons. The internal promises of “the enquiry into the origin of the Royal Arch Degree,” “A reprint of the *first editions* of the *Constitutions* ever published—that of 1717.”—All should “conspire to emulate” every Brother to become a subscriber.

Our Lodge has been rapidly increasing recently—all good and true, some from amongst a certain religious denomination, who, for the want of Masonic knowledge, have always been more or less prejudiced against the Order, but are, of themselves as respectable a sect as any community can boast of, and in all probability, ere long will cease, many of them at least, to hold so great an amount of antipathy against *Secret Societies*, as they are sometimes called.

Wishing you good success, in spreading abroad proper Masonic knowledge and moral teaching, and a goodly patronage for your encouragement, and the edification of the Craft in general,

I remain yours fraternally,

S. MCCAIN.

Barbourville, Ky., Nov. 6th, 1849.

DEAR SIR AND BROTHER :—Our little Mountain Lodge No. 187, is at work; we have some noble hearts; we are gaining a foothold in the community which cannot soon be broken up. Virtue, morality and success are one and inseparable, and it shall be our ambition to achieve the unity.

The subscribers are delighted with the Review. May its career be long and brilliant, and may its good editor be honored by the world, and rewarded by Masons, as he deserves.

Permit me to tender you my best wishes for health and happiness.

Fraternally, and very truly,

T. J. B.

Berrien, Michigan, August 23d, 1849.

DEAR SIR AND BROTHER :—The “Review” is highly prized here, and is truly a valuable work for the Craft. We are expecting to obtain a Dispensation for opening a Lodge at this place, (the county seat of Berrien Co.) A new Hall is being erected for the Sons of Temperance and Freemasons, and when completed, (about the 1st October,) we hope to commence work. Our numbers are few, but the material is good, and we trust we shall be able to show specimens of work that will honor and dignify our time-honored Order. Thine fraternally, R. W. S.

OBITUARY NOTICES.

Evansville, Ia. Oct. 1, A. L. 5849.

BRO. MOORE:—We are pained to announce the demise of Bro. John Stickney, late of Shawneetown, Ill., aged 74 years. He died at his residence in this city, on Saturday, the 29th ult. and was buried on the day following, with Masonic honors.

Bro. Stickney was an old member of the Masonic Fraternity, hailing from Morning Star Lodge, Worcester, Mass.—holding a diploma from that Lodge, dated A. L. 5797, by an endorsement on which it appears, he assisted in the Masonic ceremonies at the funeral of Bro. George Washington, in December, 1797. He was afterwards Secretary of Washington Lodge, No. 3, Baltimore; also of the Past Master's Lodge of same.

Fraternally yours,

OSBORNE REILLY, Sec'y.

DIED—At Oxford, Ohio, on the 18th of August last, Bro. M. B. Keely, in the 29th year of his age—a member of Oxford Lodge, No. 67.

DIED—On the 13th of September last, Bro. John D. Cowden, of Union Lodge, No. 2, Madison, Indiana, in the 49th year of his age. Brother Cowden was a good man, and universally esteemed by all who knew him,—more especially by his brethren of the Order. He has left an afflicted family, with whom his brethren deeply sympathise in their loss.

DIED—At Rome, Indiana, Oct. 1st, 1849, Bro. J. D. Gray, a member of American Union Lodge, No. 1, Marietta, Ohio. Suitable resolutions were adopted by his Lodge, of respect for his memory, and of sympathy for his afflicted family.

DIED.—William O. Ross, a member of Hanna Lodge, No. 61, Wabash, Indiana.

HAMILTON, OHIO.—Jacob Gephart, of Washington Lodge, No. 17.

MIAMITOWN, OHIO.—Bros. Alexis and Nathaniel Lemon, (Father and Son,) both members of Columbia Lodge, No. 44.

EXPULSIONS.

Hannibal, Mo. Aug. 3, 1849.

BRO. MOORE—Dear Sir:—By order of St. John's Lodge, No. 28, as Secretary, I am required to inform you of the expulsion of Bro. G. B. Zaff;—he left this place on the day before the trial for parts unknown. He is a man calculated to impose himself on any community.

On the morning before he left it was ascertained that he had committed a forgery, and supposed that he left from fear of being arrested. Will you please, for the information of the Craft, give a notice of it in the Review. It is supposed that he has gone to South America, and perhaps to California; he left his family behind, but they will soon follow.

Yours fraternally,

N. P. KUNKEL, Sec. St. John's Lodge, No. 28.

BRO. MOORE;—You will please publish in the Review, the following notices: At a regular meeting of Lawrenceburg Lodge, No. 4, Indiana, of Free and Accepted Masons, Sept. 25, 1849, brother D. A. Reuland, and Franklin Tower, were expelled from all the benefits of Masonry.

By order of the Lodge,

O. P. GRAY, Sec.

Lebanon Lodge, No. 26, Ohio, Oct. 30, 1849.

BRO. MOORE—At the regular meeting of Lebanon Lodge, No. 26, held Oct. 27, 1849, Walter V. Jones, formerly of Ky. was, by the unanimous vote of the Lodge, expelled for intoxication and other unmasonic conduct.

By order of the Lodge,

W. F. PARSHALL, Sec.

Henry H. Foreman has been expelled from all the rights and privileges of Masonry, by Oxford Lodge, No. 67, Oxford, Ohio, for unmasonic conduct.

Andrew G. Denton has been expelled from all the rights and benefits of Masonry, by Waveland Lodge, No. 58, Indiana.

BRO. MOORE—Notice is hereby given, that Bro. Nehemiah Turner, a Fellow Craft Mason was, on the 4th inst. expelled from Salem Lodge, No. 17, Iowa, for unmasonic conduct.

Yours fraternally,

E. KINLEY, Sec.

Aug. 6th, 1849.

BRO. MOORE:—James Dugan, a M. M. has been expelled from all the privileges of Masonry, by Western Star Lodge, No. 26, at Danville, Indiana.

EDITOR'S TABLE.

PORTRAITS.—We have in the hands of the Engraver two Portraits for the Review. They are to be finished in the best style of the art, and on steel. We had hoped to have one completed in time for the January No., as a New Year's Gift to our Patrons. But the Artist informs us it will be impossible to finish them in time for the January No., and do them justice. Our subscribers may expect one of the Portraits in the February No.—a new year's present, though late in its delivery.

These two Portraits will alone be worth the subscription price of the Review. Will our friends exert themselves to add to our list, and increase our circulation.

We *should* have at least three thousand more subscribers; and we *ought* to have them. Send them on, Brethren.

A NEW CHAPTER has recently been organized at Felicity, Ohio. It has gone to work under favorable auspices; and from our knowledge of the leading men in it, we predict for this new Chapter a career of prosperity and usefulness.—Success attend it.

AT HOME.—The Masonic bodies in this city, generally, suspended work during the prevalence of the epidemic; but have recently renewed their labors with increased activity. All have as much as they can do. The sound of the gavel is again heard, and the Craftsmen are at their posts, ready to labor in promoting the objects of our glorious brotherhood.

ABROAD.—From every part of our own country we have notes of Masonic prosperity; in every jurisdiction, with two exceptions, peace and union prevail. From New York and Louisiana there are sounds of discord; but we trust that calm reflection, and a desire and disposition to do right, will soon restore harmony to these two jurisdictions, and unite all in an effort to do good and promote each other's welfare.

MASONIC HALL.—For the engraving of this beautiful edifice, as also for its description, we are indebted to the proprietor of Chamberlain's Gazetteer, of Indiana, an excellent and valuable work recently published at Indianapolis. We tender our thanks to the proprietor for the loan of his engraving, and also to Bro. Sheets, of Indianapolis, for his kindness in forwarding it to us.

A REPETITION.—We beg to repeat the request we have heretofore made, that our friends will direct letters to us as "C. Moore, Editor Masonic Review." We still get letters addressed to C. Moore, and sometimes to C. C. Moore, and Chas. Moore. There are several men in this city by the name of Charles Moore, and one Cornelius Moore, beside ourself. Within the last two months some dozen letters, said to have been sent us containing money, have not reached us. Unless "Editor Masonic Review" is put upon our letters, they are as likely to reach any one of five or six other men, as ourself. We shall no longer send the Review when money is lost, unless the above directions, and those contained in our last No., are strictly observed.

BACK NOS.—We have had frequent enquiries lately as to whether we could still supply the back Nos. of this volume. We now answer, *Yes, any quantity.* Send on your orders, for, we don't care how many; for we have yet a large surplus.

"THE MORAL PROBE."—We find on our table a work of over 300 pages, bearing the above title, handsomely bound in morrocco, and richly and splendidly gilt. It is filled with well written "essays on the nature of men and things," with an appendix containing important documents connected with the history of our country. The work is the production of Bro. L. C. Judson, of Newark, N. J.; and the copy before us was left by our good friend, Bro. Welliver, of Indiana.—The documents contained in the work are valuable, and should be well and frequently studied. The moral essays are of still greater importance, and may be read with profit by all. The work is cheap, considering the manner in which it is got up, and we recommend our friends to buy and read it. Bro. Welliver is travelling through Ohio and Indiana to dispose of it, and we commend him to the kindness of our friends, wherever he may go.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, JANUARY, 1850.

NO. 4.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25, the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

ORIGIN OF THE ROYAL ARCH DEGREE.

(Continued from page 72.)

It appears further that the degree was then conferred in the Master's Lodge; for the separate chapters were a subsequent introduction, as also was the change of color. The records state, that "every regular and warranted Lodge possesses the power of forming and holding meetings in each of these several degrees, the last of which, from its pre-eminence, it is denominated a chapter."³⁴ But these regulations were drawn up many years after the first establishment of the R. A.

They speak also of "Excellent Masons," which is another proof that the degree had been adopted from Continental Masonry, and that the fabricators were desirous of inculcating the belief that it was a foreign rite. This is further confirmed by what the Ahiman Rezon says of the Lodge at the "Ben Johnson's head," that "some of the Brethren *had been abroad*, and received extraordinary benefits on account of ancient Masonry."³⁵ The Excellent Masons were alone eligible to be present during an exaltation. It is evident that Dermott knew nothing of the degree so called, which is a modern compilation, because if he had, his R. A., or Ne plus ultra, would have constituted a fifth degree, and this was repudiated by his preliminary announcement that "Freemasonry contains *four* degrees, and no more." The name of *Excellent* was, therefore, a mere distinction applied to those who had received the new degree. And this argument will serve to prove that the Past Master's was also unknown as a *degré*, it being then considered as a simple ceremony, and was confined to those who had actually occupied the chair of their Lodge.

When the General Grand Chapter was formed, the degree was dignified with the name of Most Excellent; the chief officers of the Grand Lodge were considered ex-officio as "Grand

³⁴ Ahiman Rezon, p. 14.

³⁵ Ibid, p. 12.

Chiefs" of the Royal Arch; and in the end, warrants were pronounced necessary to authorize Lodges to confer the degree, and the fee was stated at one guinea. These, however, appear to have been gradual steps; and many years elapsed before the system was arranged, and the Order of the Royal Arch organized so as to constitute an independent rite. Altogether it was a bold proceeding; but Bro. Dermott was an intrepid character;³⁶ and he succeeded in establishing quietly in England that which excited on the continent of Europe, opposition and tumult, and sometimes exposure and disgrace.

It is true, the degree was unattended with any speculative doctrines of a questionable or dangerous nature; and, therefore, it was not likely to excite an extraordinary degree of attention in the recipients. It embodied none of those theosophic notions which pervaded some of the Teutonic systems of continental Masonry; it promulgated no doctrines which were prejudicial to the interests of morality; and for these reasons it escaped animadversion. It aimed to embody the sublimities of religion, and to hallow the attributes of the Most High. And while it pointed to the prophecy of Jacob, that "the sceptre should not depart from Judah until Shiloh come,"³⁷ the prejudices of the Christian and the Jew would be alike conciliated, and no one would feel justified in questioning the propriety of an extension of the third degree, while its object was reputed to promote the glory of God, peace on earth, and good will amongst mankind.

Even after the Grand Chapter was formed, it was only necessary to produce a certificate that the applicant was "a Geometrical Master Mason" to entitle him to be *passed*³⁸ to the Royal Arch; and the candidate was privately *passed the chair* as a preliminary ceremony;³⁹ a custom that was used till the

³⁶ Sir W. Drummond, (*Origines*, vol. i. p. 13,) speaking of the fabulous history of the Chaldeans, says, "mankind are seldom satisfied with remaining in doubt, when conjecture can explain what curiosity desires to know. The bold invent, and the credulous believe. Imagination embellishes tradition, illumines the dark pages of history, and builds on the early and doubtful annals of former times some glittering edifice, which dazzles the eyes of the ignorant, and which even pleases the spectator who doubts of its solidity."

³⁷ The name given to the Chapter No. 1 of the modern system, viz., "The Rock and Fountain Shiloh," is a proof that our Brethren of that age considered the Royal Arch to be a Christian degree; for the above title interprets Shiloh as Christ, and refers to the fountain of his blood springing from the rock of our salvation.

³⁸ This is the word that was then used.

³⁹ The qualifications of a candidate at that period, as I find by an old MS. in my possession, were these:—"Brethren who had distinguished

Union, in 1813.⁴⁰ This extension of the primitive principles of the Order, was subsequently adopted by the constitutional Masons under the Grand Lodge of England, who remodelled the degree, and brought it to its present form after many judicious alterations and improvements; but the period when it was first introduced amongst them is uncertain. The edition of Preston's *Illustrations*, dated 1781, contains no reference whatever to the Royal Arch; but in the very next edition, after the author had been admitted into the Fraternity of the ancients, the word "Companion" occurs in reference to the Grand Chapter of Harodim, established by the constitutional Grand Lodge in 1787, which, says he, "for some years was faintly encouraged; but after its merit had been further investigated, it received the patronage of several exalted Masonic characters." The poetical department of the first named edition contains no Arch songs, while the latter contains several. Bro. Dunckerley composed his Royal Arch songs between these two dates. The introduction of the Royal Arch degree into the modern system could not, therefore, be earlier than the dedication of Freemasons' Hall in 1776. Ten years after this date, the regulations

themselves in Craft Masonry, not only by their learning and talent, but by their love of Masonry, their activity, generosity, and liberality of sentiment. They must have shown themselves possessed of a great desire to increase their Masonic knowledge, and to promote the general interests of the society; not governed by either enthusiasm or bigotry, but by a general love to the human race. They cannot be admitted until they have passed through the degrees of Craft Masonry, nor until they have attained the age of twenty-five years, unless their father be a Companion of the sublime degree, and then they may be admitted, if well recommended, ballotted for, and approved, at three several periods, at the age of twenty-three."

⁴⁰ The fact is proved by the form of the official documents. Before the degree was conferred the following certificate was issued by the Master and Wardens:—"Whereas our trusty and well-beloved Brother ———, a geometrical Master Mason, and member of our Lodge, has solicited us to recommend him as a *Master Mason*, every way qualified for passing the Holy Royal Arch; we do hereby certify that, so far as we are judges of the necessary qualifications, the said Brother has obtained the unanimous consent of our Lodge for this recommendation." But after the candidate had received the degree, this certificate was issued to authorize his registration in the books of the Grand Chapter: "We, the three Chiefs and Scribe, whose names are hereunto subscribed, do certify, that in a Chapter of Holy Royal Arch, convened and held under the sanction and authority of the worshipful Lodge No. —, our beloved Brother ———, having delivered to us the recommendation of the Lodge ———, hereunto subjoined, and proved himself, by due examination, to be well qualified in the several degrees of Apprentice, Fellowcraft, and Master Mason, and having passed the chair, was by us admitted to the supreme degree of Excellent R. A. Mason."

of the degree were first published. I have before me a list of Grand Officers in 1788, which shows the state of the Royal Arch at that period; and from the number of Past Grand Masters Z, which was then an annual office, being only eight, the presumption is that the Grand Chapter had been formed only eight or nine years previously,—viz., in 1779.⁴¹ But it was not till the year 1785 that newly exalted Companions were required to pay a registration fee.

At the period of its introduction by the ancients however, and before the moderns ever contemplated its use amongst themselves, the Grand Lodge was alarmed at the innovation; and when the Marquis of Caernarvon was elected to the office of Grand Master, he applied himself steadily to the extinction of the schism. His acting deputy, Dr. Manningham, conducted the proceedings, and pointed out the necessity of discouraging such an open violation of the laws of the society, by some decisive measures. At a Grand Lodge holden on the 20th of March, 1755, a formal complaint was preferred against certain Brethren for forming and assembling under the denomination of ancient Masons, and pronouncing themselves independent of this society, and not subject to the laws or to the authority of the Grand Master. Dr. Manningham, the D. G. M., observed that "such meetings were not only contrary to the laws of Masonry, but an insult to the Grand Master and to the whole body of Free and Accepted Masons; as they tended to introduce the novelties and conceits of opinionative persons, and to create a belief that there have been other societies of Masons more ancient than this society." After much deliberation, it was unanimously resolved, "That the meeting of Brethren under any denomination of Masons, without a legal power and authority from the Grand Lodge of England for the time being, is inconsistent with the honor and interest of Masonry, and an open violation of the established laws of the Order."⁴²

This resolution was followed up by the erasure of twenty-one Lodges from the list, for irregularity; and particular mention is made of one of these Lodges, which was most active in its propagation of the schism, held at the Ben Johnson's Head, in Spitalfields, and its fourteen members were all expelled the society by name. Such prompt and decisive proceedings were met by a public remonstrance on the part of the ancients, couched in the following language:—"A Lodge at the Ben

⁴¹ The names of these eight were Comps. James Galloway, Esq., Thomas Dunckerly, Esq., John Brooks, Esq., James Heselt, Esq., John Allen, Esq., Bartholomew Ruspini, Esq., Francis Coust, Esq., Sir Herbert Mackworth, Bart.

⁴² Minutes of the Grand Lodge, March 20, 1755.

Johnson's Head, in Pelham-street, Spitalfields, was composed mostly of ancient Masons, though under the modern constitution. Some of them had been abroad, and received extraordinary benefits on account of ancient Masonry; therefore they agreed to practice ancient Masonry on every third lodge night." This avowal contains an indirect allusion to the Continental innovations from which the Royal Arch had been concocted; for all the new systems claimed to be derived from some ancient system of Scotch Masonry, which, in fact, never existed. "Upon one of these nights, some modern Masons attempted to visit them, but were refused admittance. The persons so refused laid a formal complaint before the modern Grand Lodge, then held at the Devil Tavern, near Temple Bar. The said Grand Lodge, though *incapable of judging the propriety* or impropriety of such refusal (because, I suppose, they knew nothing of the Royal Arch,) not being ancient Masons, ordered that the Ben Johnson's Lodge should admit all sorts of Masons without distinction, and upon non-compliance with that order, they were censured.

"The persons thus censured, drew up, printed, and published, a manifesto, and Mason's creed, which did honor to their heads and hearts. The following lines are copied from the preface to their pamphlet:—'Whereas, the genuine spirit of Masonry seems to be greatly on the decline, that the Craft is in imminent danger from false Brethren; and whereas, its very fundamentals have of late been attacked, and a revolution from its ancient principles, &c., it has been thought necessary by certain persons who have the welfare of the Craft at heart, to publish the following little pamphlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspirited, and the irregular reformed.' Every real, that is, every ancient Mason, who read those publications, was convinced of the injustice done to the Ben Johnson's Lodge in censuring them for having done their duty; a duty which they owed to God, and to themselves; *and a business with which their judges, the then modern Grand Lodge were totally unacquainted.* Nevertheless, censure was passed, and a minute thereof preserved in the archives, from whence it was published as one of the legislative orders on their records."⁴³

Matters went on in this state for some years, both parties increasing in numbers and respectability; until the ancients procured the high patronage of the Duke of Athol, the Grand Master elect of Scotland, who undertook the office of Grand Master, in 1776; and the opposition, which was now carried on upon more equal terms, had the effect of stimulating the

⁴³ Ahiman Rezon, p. 12.

zeal of the Fraternity on both sides ; and the number of Lodges was gradually augmented by the issue of new warrants from each of the rival Grand Lodges. In 1777, Lord Petre, the G. Master of the modern section, again brought the subject before the Grand Lodge ; and on the 17th of April, the following resolutions were unanimously agreed to :—"That no Lodge can assemble without a warrant from the Grand Master, and that the persons who have assembled, and still continue to assemble as Masons, by virtue of a power from a pretended Grand Lodge, established in London a few years since, and which is now said to exist under the patronage of the Duke of Athol, are not to be countenanced or acknowledged by any regular Mason under the constitution of England, on pain of forfeiting the privileges of the society ; the said convention being a gross insult to the Grand Master, and to every Lodge under his auspices ; and the more effectually to discourage these illegal conventions that no regular Mason shall be present at them, or give any sanction to their proceedings. That it is the opinion of this Grand Lodge, that the persons calling themselves, ancient Masons, and now assembling in England, or elsewhere, under the sanction of the Duke of Athol, are not to be considered as Masons, nor are their meetings to be countenanced or acknowledged by any Lodge or Mason acting under our authority. That this censure shall not extend to any Mason who shall produce a certificate, or give other satisfactory proof of his having been made a Mason in a regular Lodge under the constitution of Scotland, Ireland, or any foreign Grand Lodge, in alliance with the Grand Lodge of England."

These resolutions produced the famous letter of Laurence Dermott, the D. G. M. of the ancients, in which he propounds the following queries:—"Q. Whether Freemasonry, as practised in ancient Lodges, is universal? A. Yes. Q. Whether what is called modern Masonry is universal? A. No. Q. Whether there is any material difference between the ancient and modern? A. A great deal; because an ancient Mason can not only make himself known to his Brother, but, in case of necessity, can discover his very thoughts to him in the presence of a modern, without his being able to distinguish that either of them are Freemasons.⁴⁴ Q. Whether a modern Mason may, with safety, communicate all his secrets to an ancient Mason?

⁴⁴ An annotator makes the following observation on the above :—"The author of Ahiman Rezon has stated, that he could convey his mind to an ancient Mason in the presence of a modern Mason, without the latter knowing whether either of them were Masons. He further asserted that he was able, with a few Masonic implements, *i. e.* two squares and a common gavel, or hammer, to convey any word or sen-

A. Yes. Q. Whether an ancient Mason may, with the like safety, communicate all his secrets to a modern Mason, without farther ceremony? A. No; for, as a science comprehends an art, though an art cannot comprehend a science, even so ancient Masonry contains everything valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies (the Royal Arch for instance.) Q. Whether a person made in a modern manner, and not after the ancient custom of the Craft, has a right to be called Free and Accepted, according to the intent and meaning of the words? A. His being unqualified to appear in a Master's Lodge, according to the universal system of Masonry, renders the appellation improper. Q. Whether it is possible to initiate or introduce a modern Mason into the Royal Arch Lodge (the very essence of Masonry), without making him go through the ancient ceremonies? A. No. Q. Whether the present members of modern Lodges are blameable for deviating so much from the old Landmarks? A. No; because the innovation was made in the reign of George I., and the new form was delivered as orthodox to the present members? Q. Therefore, as it is natural for each party to maintain the orthodoxy of their Masonic preceptors, how shall we distinguish the original and most useful system? A. *The number of ancient Masons abroad, compared with the moderns, prove the universality of the old order, and the utility thereof appears by the love and respect shown to the Brethren, in consequence of their superior abilities in conversing with, and distinguishing the Masons of all countries and denominations, a circumstance peculiar to ancient Masons.*"⁴⁵

It will be unnecessary to enquire whether all this is consistent with the requirements of Masonic duty. It is clear that disobedience is a breach of Masonic law. The very essence of the institution is founded on obedience to authority; and this once forfeited, led to division, anarchy, and dispute. But good

tence of his own, or the immediate dictations of a stranger, to a skilful and intelligent Freemason of the ancient order, without speaking, writing, or noise; and that to any distance when the parties can see each other, and at the same time be able to distinguish squares from circles." This Masonic system of cypher-writing is now well understood.

⁴⁵ Ahiman Rezon, p. 18. The reference to the number of foreign Masons in the last answer, contains an evident allusion to the several systems of Scotch Masonry, which were at that time prevalent in France and Germany; all of which were confidently proclaimed to be ancient, when in fact, the inventors were still living. The number of Brethren who were contented to practice unalloyed symbolical Masonry, the only system which possessed any real claims to antiquity, on the continent were comparatively few.

frequently springs out of evil. The bee has a sting, but it produces honey. These movements excited the attention of the Fraternity, and also of the public. Ancient feelings, which had long been dormant in some of the initiated, began to revive, and they renewed their connection with the Lodges they had abandoned. Lukewarm Brethren became partizans on either side, and Free Masonry reaped the benefit of these misunderstandings by an increase both in numbers and influence. A more active study of its principles led to a greater perfection in the science, and many initiations took place amongst persons who had not previously given the institution a serious thought. Thus the ranks of both ancient and modern were increased, and the funds of benevolence for the widow and orphan augmented from new and unexpected sources; a result which cemented the popularity of the Order. Its beauties and excellencies were placed in a clearer and more prominent point of view, and the public became convinced that, though the two hostile parties might differ on some unimportant points of discipline, both were pursuing the same laudable course,—the investigation of science, and the benefit of mankind.

About this time, a treaty of alliance and confederation was effected by the ancients with the Grand Lodges of Scotland and Ireland, under an impression that the ancient rites of Masonry were exclusively practised by them, and that the English Grand Lodge had departed from the primitive Landmarks, and deteriorated the system by modern innovation.⁴⁶ In this treaty, it was mutually agreed, that each Grand Lodge should transmit to the others, an account of their proceedings; and that all such information or correspondence should be conveyed in the most respectful terms, such as might suit the honor and dignity of the respective Grand Lodges.

(Continued on page 131.)

⁴⁶ A correspondent to one of the London papers, in June, 1783, states, rather strongly, that the ancients “having prevailed on some of the Brethren from Scotland and Ireland to attend their meetings, and inducing them to believe that the ancient rites of Masonry were only practised by them, and that the regular Lodges had deviated from the ancient landmarks, they obtained through this channel, a friendly intercourse with the Grand Lodges of both kingdoms, and a treaty of alliance was inadvertently formed between these Grand Lodges and this irregular society. Neither of these respectable bodies, had the real origin of those seceders from the regular fraternity been known, would have permitted their authority to sanction an infringement of the Constitutions of Masonry, to which all Masons are bound, or an encroachment on the established legislature of the fraternity in this kingdom.” As this assertion was not contradicted, there appears to have been some truth in it.

For the Masonic Review.

DESULTORY THOUGHTS---NO. 1.

WHAT CONSTITUTES A FREEMASON?—DR. OLIVER'S WORKS.

TO THE EDITOR,—I intimated in my preliminary letter, that the reading of the October No. of your Review, suggested some thoughts which I promised to offer to you for publication. I shall not have leisure to go over all the ground I intended, but will select such portions of it as I can condense into three or four numbers.

Passing through the ceremony of initiation, however acceptably, does not constitute the Freemason. This sentiment is trite, but most true, well known but slightly appreciated, acknowledged by the members of the Craft in general as an abstraction, but realized by them practically only in cases "few and far between." A perfect knowledge of our formulas is unquestionably a meritorious accomplishment. A few make themselves acquainted with portions of our "work" in compliance with an imposed duty, and therewith they rest contented, passing with the world of darkness without, as "sons of light," which they flatter themselves to be in reality. Having but a dreamy idea of the noble principles of our Order, its true designs, the truths it teaches, the duties it impresses upon its votaries, and the mental and moral improvement to which it pledges them, they set a low estimate upon it, and their progress towards perfection in the royal art, is, as a necessary consequence sluggish and heartless.

Its social character is with many brethren, its only advantage; with some, alms giving is its only virtue, while not a few are exclusively occupied in disputations on points of freemasonic laws. The antiquary busies himself with researches into its antiquities, ancient landmarks, pristine privileges and its olden-time rituals—with him innovation is treason, and antiquity most dear; while those who think freemasonry should change with the times, are employed in attempts to foist in our "*ancient order*" new fangled notions and observances. The divine gifts and graces vouchsafed to humanity, of course influence the members of our institution, and give a bias to their tastes, thoughts and actions. Some are better gifted by nature as well as education, to excel in a particular department of freemasonry than others; while for one brother to excel in every department, would require a versatility of talent very seldom, if ever, allotted to a single individual. It is not therefore to be expected that every freemason should cultivate, much less become a proficient, in every one of these departments. The words of your correspondent, T., are here very opportune:

"To form and establish a Lodge for the purpose of merely conferring

degrees upon men, is very similar to the establishing a manufactory for making any article of common use : but to form and establish a Lodge upon higher and nobler, or true principles, the spirit must hail from within, be an innate monitor directing our steps into the true path of virtue, a consciousness of something internal, creating a powerful desire for knowledge.—But if this spirit be aught else, if selfishness be its motive, then does the Lodge become no Lodge—a mere place of meeting for unhallowed purposes.”

Memorable the language of our ancient Grand Master, Virtruvius : “ a mason ought to have a soul great and bold, without arrogance, equitable and faithful ; and what is very important, entirely free from avarice. For it is utterly impossible ever to do any thing well, or to attain any excellence without fidelity and honor. He ought therefore to be disinterested.”

The *moral* code of freemasonry is most truly represented by the Grand Master of the Grand Lodge of Indiana, to be of “equal obligation with its ritual and ceremonies.” Indeed, without discipline, without reform as well as instruction, the genius of freemasonry will never reveal to her neophyte “the hidden riches” of our “moral Order.” As with a mystic brother of days of yore, so with one of modern times, “at first she will walk with him by crooked ways, and bring fear and dread upon him and prove him by her *discipline* until she may trust his soul and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him the *secrets*.”

It is worthy of note, that within the last ten or twelve years, a new and most interesting era has dawned upon freemasonry in this country. I allude in this connection to the increased attention paid to what may with propriety be termed the *science* of freemasonry. Among the other causes which have induced this auspicious change, may be classed the writings of the Rev. Dr. Oliver and other brethren of less literary pretensions, who have occupied similar fields of research and instruction. I well remember, that attempts made in my early freemasonic days to inspire the brethren with correct ideas of the dignity of their profession, its utility and beauty, were in some instances decried, and by many treated as vain and delusive, or with indifference. The demand for standard works on Freemasonry seems now to be yearly increasing, and more attention than ever before is paid by the younger brethren to the improvement of their minds as well as hearts. An example most laudable and worthy of all imitation, has lately been set by the Grand Lodge of Indiana recommending to her subordinate Lodges to take up collections at their festivals and other public occasions for the purpose of establishing libraries of Freemasonic, scientific, and moral works for the

improvement of the members of the fraternity and their families. I am glad to see that you have commenced the publication of some of Doctor Oliver's works not readily accessible. Some of them are exceedingly excellent, and their republication in this country would be the means of diffusing much light and would be productive of great good to the American fraternity. While thus awarding the meed of the highest praise to Dr. Oliver, our most illustrious brother, venerable for his age, masonic rank, virtues, genius and talents, it is with much misgiving that I can bring myself to speak of him in the slightest degree disparagingly. It is however pleasing to me to reflect that what I feel constrained to say about his writings, is in no way even remotely calculated to cast the least discredit on either his head or his heart. What I deem to be exceptionable, may be considered merely as a matter of opinion in which I may be singular. I must reserve what I have to say on this score for my subsequent numbers.

G.: F.: Y.:

DESULTORY THOUGHTS.---NO. 2.

Some exceptions taken to Dr. Oliver's freemasonic works hinted at—freemasonic systems and jurisdictions—Freemasonry has religion as one of its fundamental principles—yet is truly Catholic.

MR. EDITOR:—Many of the exceptions I am disposed to take to certain passages, and to what purport to be facts detailed and opinions given in the freemasonic works of Dr. Oliver, it would be neither edifying nor interesting to exhibit on the pages of your Review. Other exceptions to which I refer, have reference to the different rites and systems of freemasonry claiming to regulate the degrees superior to the first three. As these, with some exceptions, have obtained little foothold in this country, they would scarcely deserve notice in this connection, were it not for the evil consequences to the purity and integrity of ancient craft and modern, or christian masonry, flowing from an uncalled for and unwarrantable interference and communion with them, which are gradually being diffused among our American Brethren. Proofs of this lamentable state of things were more rife a few years ago than now. The only palpable instance of the kind now existent in a governing body claiming to be regular, is to be found in the State of Louisiana, where the unjustifiable example of the Grand Orient of France has been followed, if not outdone.

Some good however has grown out of this evil. A laudable spirit of inquiry has been awakened in respect to the high degrees, as to which of them are, and which are not genuine and worthy of cultivation, and as to the proper jurisdictions to confer them. If I should judge from an

examination of the printed proceedings of some of the Grand Bodies of the United States, I would infer, that the subject is imperfectly understood among the fraternity in general. If every Grand Lodge and every brother of influence, would recognize and strenuously advocate the correct principle adopted by the Grand Lodge of the District of Columbia, at its semi-annual communication in May last, there would be little to fear from *spurious intermixtures and accumulations of different and antipodal rites* and powers. This Grand Lodge, on an application for a charter for forming and holding a Lodge according to "*the Scotch rite*," with supreme authority to form Lodges and grant charters, adopted a report to the effect that the ancient rules and usages of freemasonry did not warrant the exercise of such prerogative, and that it had "no jurisdiction over any other than the rite of ancient *York* masonry."

Some of the learned Doctor's works, were before the public confessedly previous to his examination and study of most of the superior degrees. His knowledge of them therefore, was not sufficiently precise to enable him to discriminate in every case between true and spurious systems and degrees, authorities and jurisdictions. He placed them in the same category, doubtless, because in the goodness of his heart, he wished to avoid giving offence. His sources of information then were more scanty than they proved afterwards; and he adopted many of his views from Clavel,* *et id omne genus*, who were shallow antiquaries, and whose vocation it was, for sinister purposes, to show the masonic matters of which they treated, only in their darkest and most unfavorable aspects.

In order to make myself better understood on this head, I am bound to state the conclusions I have arrived at, respecting these systems and degrees, from a thorough study and analysis of them. This I propose to do in another place. At present I will utter merely a word of caution to the reader of Oliver's works (and I do it with humility and dependence) not to regard as authentic historical data, assertion and statements in some respects contradictory, which probably the Doctor himself considered only as speculations. Three or four degrees of ancient craft masonry, were all that he deemed venerable for their antiquity, and worthy of special preservation; hence the indifferent manner in which he handled most of the other degrees.

The mystic associations of antiquity were in their day the sole conservators of the primitive *universal* religion; two of the main tenets of which, were the *unity* of the godhead and immortality beyond the grave, as Bishop Wharburton† and other writers of the last century, have most conclusively proved. It has also been satisfactorily shown, that from

* An excellent Mason, whose publications are much quoted.

† See his "*Divine Legation of Moses*," in six volumes.

these associations have lineally descended the freemasonic societies of the present day. Religion is still a fundamental principle with us, in as much as no man can be a Mason "good and true, of unsullied honor and unfailing honesty," who is without religion. In the words of our venerable Book of Constitutions "the Mason as his foundation and great corner stone is firmly to believe in the Eternal God, and pay that worship which is due to him as the great Architect and Governor of the Universe." "He will likewise shun the errors of bigotry and superstition, making a due use of his own reason according to that liberty wherewith a *Mason is made free*: For though in ancient times Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to *essentials* of religion in which all men agree; leaving each brother to his own judgment as to particular forms."

In such an important affair as that which concerns his eternal welfare, what man of sense can be indifferent; what man of reflection can fail to examine candidly, prayerfully and conscientiously by the light emanating from the book of nature and revelation, the different systems of faith which obtain in the world, and adopt as his own, such a creed as is most consonant with the dictates of his own conscience, and his sober and matured reason and judgment. This he will do as a man and a christian; but as a freemason he knows no sectarian creed, ecclesiastical dogmas, or speculative faith.* He will not be so pusillanimous as to suffer others to think for him, to "pin his faith to the sleeve of any man," or set of men, however learned or professedly good they may be. If he is a skeptic on some non-essential points, he will be so conscientiously—"as a man thinketh so is he." If you define a *Deist* to mean "a man who has no religion at all," (mark well I do not say "holds to the creed of no particular sect,") "but only acknowledges the existence of a God," he will be no Deist. That he should be an *Atheist* is morally impossible. Although a christian brother, as a member of the "ancient craft," he stands on the same platform, and is bound to fraternize with a worthy *pagan* "brother of the mystic tie," and never to be derelict in duty to the deserving freemason, whether he be a disciple of Confucius or Zoroaster, of Moses or Mahomet. I need not add that he should recognize a true christian freemason, however diverse from his own his creed may be.

I have thus briefly explained what I have always deemed to be a

*Congenial are the observations of Brother E. H. English, published in the last number of your Review, under the head of "Practical Virtues."

distinguishing trait in the character of "ancient craft masonry." The halo of beauty and glory which surrounds it, derives much of its refulgence from this its *catholic* character. It is also "protestant," but not in the narrow sense of that term. It is protestant, because it *protests* against confining its communion* and covenant engagements to any particular sect or party.

Dear reader, am I right in the above sentiments? ———. Let us reason together and ponder the subject well. More anon.

Schenectady, N. Y., Nov. 7th, 1849.

G.: F.: Y.:

We insert the following fugitive piece, not because we can coincide exactly with the sentiment, but because of the beauty of the poetry. As a poetic gem we have rarely seen it equalled. [ED. REV.]

THE PRAYER OF BYRON.

BY M——.

"I would not if I might be blest—
I want no paradise but rest!"—GIAOUR.

My soul is sick of this long day,
I'm weary of its ling'ring light,
And, loathing life, I turn away
To weep, and wish for night;
I long to lay me gently down
In slumber on my mother's breast,
And would exchange an empire's crown
For rest—eternal rest.

Although in manhood's morn I stand,
I've lived the laurel wreath to gain,
My songs are heard in every land,
And Beauty breathes the strain;
Her sweetest smiles and tears are mine,
And yet of love, youth, fame possess'd,
Oh! gladly would I all resign
For rest—eternal rest.

The dreams for which men wish to live,
Or dare to die—the gilded cloud
Of glory o'er the tomb—I'd give
For silence and a shroud!

*κοινωνία

I ask no paradise on high
 With being's strife on earth oppress'd :
 The only heaven for which I sigh
 Is rest—eternal rest.

My natal day with tears I keep,
 Which I rejoiced in when a child,
 And each return the birth I weep,
 On which my mother smiled ;
 Bid Heav'n take back the life it gave,
 That I a cold and silent guest,
 May in my father's house—the grave—
 Find rest—eternal rest.

Without my own consent I came,
 But with my wildest wish I go ;
 For I would fainly be the same
 I was, ere born to wo ;—
 My cold hush'd heart, with no pale gleams
 Of consciousness to wake or waste,
 Would gladly sleep without its dreams,
 In rest—eternal rest.

From the London Weekly Despatch.

GEORGE WASHINGTON.

There's a Star in the West that shall never go down
 Till the records of valor decay ;
 We must worship its light, though it is not our own,
 For Liberty bursts in its ray :
 Shall the name of a Washington ever be heard
 By a freeman, and thrill not his breast?
 Is there one out of bondage that hails not the word
 As the Bethlehem Star of the West?

" War, war to the knife ; be enthrall'd, or ye die !"
 Was the echo that woke in the land ;
 But it was not *his* voice that had prompted the cry,
 Nor *his* madness that kindled the brand ;
 He raised not his arm, he defied not his foes,
 While a leaf of the olive remain'd,
 'Till goaded with insult, his spirit arose
 Like a long-baited lion enchain'd.

He struck with firm courage the blow of the brave,
 But sigh'd for the carnage that spread ;
 He indignantly trampled the yoke of the slave,
 But wept for the thousands that bled.
 Tho' he threw back the fetters and headed the strife,
 Till man's charter was fairly restor'd,
 Yet he prayed for the moment when freedom and life
 Should no longer be press'd by the sword.

Oh! his laurel's were pure, and his patriot name
 In the page of the future shall dwell ;
 And be seen in the annals the foremost in fame,
 By the side of a Hoffer and Tell.
 Revile not my song ; for the wise and the good,
 Among Britons, have nobly confess'd
 That his was the glory, and ours was the blood
 Of the deeply-stain'd field of the West.

We acknowledge the receipt of a little work by Albert G. Mackey, M. D. of Charleston, S. C., denominated "THE MYSTIC TRE." It is a compilation of "facts and opinions illustrative of Freemasonry," gathered from various sources, and appropriately arranged. Bro. Mackey closes his little work by a corollary, with which we have been so well pleased, that we lay it before our readers. It contains much truth, as well as sound advice, in a small compass. ED. REVIEW.

COROLLARY.

At length this work has been brought to a conclusion ; and though profoundly sensible of its imperfections, I lay it as an humble oblation upon the altar of that Institution, whose claims to respect, admiration, and love, it is its object to vindicate.

Freemasonry claims our respect for its age, its universality, and the great and good men who have, in all ages, united in its labors ; and who, by enrolling their names in its archives, have given a surety to the world of the purity and excellence of its design.

Freemasonry claims our admiration for the aid that it has given to science and the fine arts. In the days of darkness, which for centuries overspread the intellectual horizon of Europe, the Freemasons alone preserved the principles of architecture, and erected, as monuments of their taste, those magnificent edifices, many of which still remain as objects of pleasing wonder and of imitation to the architects of the present day.

Lastly, Freemasonry claims the love of its children for all the good that it has done, for the good that it can do, for the good that it will do.

The tears that it has dried, the sighs that it has hushed, the misery that it has alleviated, the despondency it has cheered, the angry passions that it has soothed, and the spirit of peace and good will that it is ever inculcating—are not to be remembered without exacting the deep, abiding love of all who have known, or seen, or heard of these deeds of well doing.

The Mason, however, who is filled with this love of his Order, must not forget that this very attachment carries with it the obligation of important duties to be performed. For the triumphs of the past we are indebted to the virtues of our fathers,—but the success of the present, and the hopes of the future, depend on ourselves.

Especially then should the conscientious Mason recollect, that the benefits to be derived from the ethics of Freemasonry, can only be attained by a diligent study of the symbolic system, under which its instructions are concealed. The good Mason should always be a bright one. But Masonry is a progressive science, and demands, of those disciples who are ambitious of perfection, a devotion of time and application to its study.

Let him then who would honor and be honored by the institution, investigate, with untiring industry, its profound principles, and examine, with close attention, the nature and design of its ritual. Let him not linger at the porch, but boldly enter its sanctuary, and he will find, as he proceeds, flowers of wisdom strewn on every side his path, while his progress onward will be marked with an increasing knowledge and augmented love of the Order.

GRAND LODGE OF MAINE.

We thankfully acknowledge the receipt of a copy of the proceedings of this Grand Lodge at its last annual meeting, and suppose we are indebted for it, to the kindness of Bro. C. B. Smith, the Grand Secretary.

Thirty-two Lodges were represented; and from the reports of the D. G. Masters they appear, generally, to be in a prosperous condition. A case involving the question of jurisdiction came up in a communication from "Eastern Lodge, No. 7, enclosing its action in reference to Hibernia Lodge, No. 318, St. Andrews, N. B. Two individuals, residing in Eastport, within the jurisdiction of Eastern Lodge, had made application to, and been rejected by that Lodge. Subsequently, and while still residing within the jurisdiction of Eastern Lodge, they went to St. Andrews, N. B., applied to and were received and initiated by

Hibernia Lodge, located in that town. This was done by Hibernia Lodge knowing that the applicants resided within the jurisdiction of another Lodge, and without even so much as asking permission of said Lodge, or making enquiry of it as to their qualifications. Under this state of things Eastern Lodge, No. 7, Resolved, that they would not "fraternize with Masons so made, nor fellowship with a Lodge that so forgets its duties and obligations." This decision was sent up to the Grand Lodge for its approval or disapproval. The case went to a committee, who reported, among other things, that they "cannot believe that Eastern Lodge is required, under such circumstances, to recognize as regular members of the fraternity, those who have knowingly violated one of the most important and necessary rules of Masonry, to obtain its benefits."

This decision, we think, a very just one. If such a practice were permitted to prevail, the consequences would be destruction to the harmony of the Lodge; sacrificing all jurisdictional rights, and producing discord and confusion among the Craft. Such a course as that adopted by the Grand Lodge of Maine, if strictly followed by other Grand and subordinate Lodges, will soon put a stop to such disreputable practices.

The Committee on Foreign Communications touch lightly upon the difficulty in New York—not yet having had time properly to investigate it. They evince their good sense, however, by recommending forbearance and kindness between the opposing parties, and urging them "to meet this crisis in their affairs in the spirit our Institution inspires; to review their course in the spirit which they have often urged upon others involved in trials and perils; and so to remove all occasions of discord and reproach, that the Masonic fraternity shall receive no permanent damage." We like the *tone* of the Maine brethren in this report.—"Blessed are the peace-makers." We would much rather see an effort made to restore harmony, than efforts to widen the breach and protract the war. We fear there has been too much of the latter in some quarters.

The address of the Grand Master is a most excellent one, and abounds in sound doctrine, and wholesome advice. There is one point, however, in which we cannot concur with that excellent brother;—we refer to the practice of making men Masons who are maimed or crippled.—The Grand Master thinks that such, if otherwise worthy, should be admitted. While he affirms his attachment to the ancient regulations, he pleads for an abrogation of *part* of them. His language is:—

For one I do most devoutly revere the ancient landmarks of the Order, yet do I as truly believe in the wisdom of the decision of our illustrious predecessors, who have virtually abrogated from the ancient regu-

lations and provisions that the candidate must be true to the Church, and be born of honest and lawful parents. Would one of these zealous brethren, who contend so stoutly for "ancient regulations," reject the application of an honest, accomplished fellow-citizen, because his parents indiscreetly brought him into existence before they had plighted their faith at the hymenial altar? I trust the response must be no! And if so, then away with the technical objection which would exclude the warmest heart and brightest intellect merely because they belong to one in the human form Divine, who, by some dispensation of Divine Providence, had lost a hand or a foot.

The good brother, however, is mistaken. The above provisions are not a part of the old regulations. They are found, it is true, in some old Charges, but were not regarded as a part of the old regulations at the revival of Masonry in 1717. At that time the old laws, charges and regulations were collated, and what were *genuine*, re-affirmed and adopted. Those hinted at by the Grand Master are not found in the Regulations then adopted; and hence his argument falls to the ground. But we seriously object to the principle on which the Grand Master would abrogate that law. By the same rule many other laws and usages would be abrogated, and soon nothing would be left of Masonry but a name. Notwithstanding, therefore, the argument of the above extract, we shall continue among those "zealous brethren, who contend so stoutly for ancient regulations."

ED. REVIEW.

MISCELLANIES.

FRATERNAL READER:—The respected Editor of the Review requested me some time ago to furnish him an article regularly, on some one of the several subjects which he named, and on any others, which might occur to me. I promised that I would do it, but as yet various circumstances have prevented my making a beginning. The time however, has now come, when I am ready to hold a brief monthly talk with you on such matters as may be mutually interesting to us. Personally, I am a stranger to nearly all the readers of the Review, living, as I do, a quiet and retired life, in a sequestered spot of the Great West,—and seldom leaving the little green valley in which my humble cottage stands. But though far apart in body, in mind we may meet on common ground, and commune together on the glorious works of God, the sublime truths of nature, and the triumphs of Art.

Curious is the nature, and wonderful the power of the mind. Of it we know but little, and still less know we of its connection with the material world. The organs of connection however between mind and matter, form an interesting paragraph in the Lecture, to which every brother, who has passed to the second degree, has listened. And it may not prove uninteresting for us to examine carefully the wonderful constitution and relation of the external senses, especially those deemed essential among Masons, that we may discover the indications, which

they furnish, of the wisdom and goodness of the Great Creator of mind and of matter. Feeling is the first organ of sense affected on entering, for initiation, the Lodge Room. And it is also the first sense awakened on entering this great world, in which the Creator designs we should live during the connection of the spirit with material nature. To it are we indebted for the original idea of the essential qualities of matter. I have said essential *qualities*, though in fact there seems to be but *one essential* quality in matter, That quality we may appropriately call *resistance*. When you place your hand on a solid body, you feel resistance. When you move it in water, you feel resistance, though in a less degree. When you waive it in the air, you feel resistance still, though diminished. Resistance seems therefore an essential property of the three human classes of bodies, or stages of matter, the solid, the liquid, and the æiform or gaseous. We can imagine no form, state, or conclusion of matter, in which resistance should cease to exist.—Solidity depends on the contiguity of the resisting particles. Dimension depends on the extent of the resisting particles in any direction from the central nucleus. Form, shape, and figure are mere modifications of extension. Attraction or gravitation seems not an essential property of matter.* It may be universal, but not essential. We may never have found a material body without attraction. But, we can easily imagine one to exist without it. We cannot however conceive of a material substance having no resistance. So resistance seems essential to the nature of matter, and attraction seems superadded by infinite wisdom for specific purposes. Color, as is generally known, is not a property of the body, to which it is generally referred, but depends wholly on the refraction and reflection of light, as will be hereafter more fully explained.

By feeling we first in infancy learn of the existence of external substances. Seeing alone would never suggest to us the existence of any body external to ourselves. Did we not feel, we might imagine sound to be within our own minds, and we should never learn to refer it to external bodies. When we feel a body, the resistance suggests to us the existence of things external to ourselves. Having learned by feeling that there are bodies of external matter, we next learn by the same sense the shape, distance and magnitude of bodies. When we have once learned these circumstances of matter by feeling, we may with care learn distances and magnitudes by seeing, and directions by hearing. But without the previous action of feeling we could never by seeing or hearing learn distances or magnitudes. We see therefore, how essential to all our knowledge is feeling. There are two or three points to which we would call attention, illustrating the wisdom and benevolence of the Creator in bestowing on us this sense.

1. It is a universal gift—no animal ever lived without it. If deprived of it, any animal would die.

2. Though universally diffused over the animal body, yet every species has some distinct organ in which it is concentrated. In man that organ is the hand, which is most curiously and wonderfully adapted to its purpose, giving man a superiority over all other creatures.

3. The instrument by which the sensation is conveyed from the organ

of touch to the mind, the nerves, is a most wonderful contrivance of infinite wisdom.

4. There is a wise relation between the external body, the organ of touch, the nerves, and the mind, marking the presence of infinite wisdom.

In our next, we will discourse of hearing, which will furnish us a much greater variety of interesting facts. L—E.

THE RIGHTS OF PAST MASTERS.

In our last No. we discussed the question whether Past Masters, as such, and by virtue only of their having passed the Chair, had an indefeasible and perpetual right of membership in the Grand Lodge. We endeavored to show that they had not.—*First*, because there is nothing in the degree itself which confers or secures this right. And, *Secondly*, that the general rules and regulations of the Order did not confer such a right. We now propose to investigate another source, from which, if this privilege be not derived, it does not exist. That is—*General usage*.

It will hardly be necessary for us to examine into the practice which obtains in *every* Grand Lodge in the world. This we have not time to do ; and if we had, we have not the necessary documents at hand to enable us to do it. But it is not necessary for our purpose that we should do so. A custom or usage, to obtain the force of law, must be of universal prevalence ; *all* Grand Lodges and Ancient York Masons must practice it, or the usage is not of binding influence. But all Grand Lodges do *not* admit Past Masters, by virtue of having passed the Chair, to membership in the Grand Lodge. The usage, therefore, has not the force of a law, because it is not of universal prevalence. Not only do not all Grand Lodges vest such a privilege in Past Masters on the basis of general usage or custom ; but, so far as our knowledge extends, *no* Grand Lodge does it. A right of membership is granted them in some Grand Lodges, it is true, but it is by express provision of the constitution of that body, and not because it is an universal or general usage.

The very fact of making provision for such a privilege, in the constitution of a Grand Lodge, shows that it is not a universal usage ; for if it were, why make the provision ? If the right be vested by a law older than written constitutions, and of an unchangeable character, it were folly to make a written provision for it. It exists without such

written law, and much more securely ! But this very fact, proves conclusively that it is a privilege which has been acquired in modern days.

We have shown in our previous article that the right did not exist, and was not recognized in 1721, nor for a long time thereafter. At the present day it exists by special enactment in a few of the Grand Lodges, and *only* a few. The Grand Lodge of Ohio, organized more than forty years ago, does not recognize it, either as a usage or by constitutional enactment. Indeed we know of no case, in this country, except in New York, Louisiana and Pennsylvania, where each Past Master is a member of the Grand Lodge, and entitled to a vote. There may be other cases, existing by constitutional provision, but they have not come under our notice. The Grand Lodge of Kentucky admits them to a seat, and allows them to be heard, but only gives the whole of them one vote. Indiana has the same provision.

We think, from what has been said, that the right cannot be claimed on the ground of general usage ; there is nothing more clear or satisfactory than that the practice has grown up imperceptibly within the last sixty or seventy years. A few—*very few* Grand Lodges, have granted the privilege by constitutional provision ; and in a few Grand Lodges the right is granted in a modified form. But it *no where* exists on the score of general or immemorial usage.

As to the *policy* of such a practice, we have strong doubts. The only reason that is urged for it is, that Past Masters are supposed to be better qualified to legislate for the Craft, because of their experience. In some cases this may be so ; but it is not in all cases. Many who have never presided over a Lodge in their lives, have a much more accurate knowledge of the principles and usages of Masonry, than many Past Masters. The knowledge which should qualify a man for a seat in the Grand Lodge is not confined to the chair. It is acquired by study, experience and unremitted devotion to the duties of Masonry. These qualities we find as often in the ranks as in the Chair. The knowledge which pertains *exclusively* to the Chair is not a matter on which a Grand Lodge legislates. Nothing beyond the third degree comes before a Grand Lodge ;—they are confined there, to the three degrees of Masonry, and the sources of information on these degrees are as accessible to a Master Mason as a Past Master.

Another objection to the policy is, that it gives a certain class of Masons a preponderance of power in the Grand Lodge ; especially when the Grand Lodge is permanently located, as is the case in New York, England, and a few other masonic jurisdictions. A man may be a Past Master in London, and while he retains a membership in a subordinate Lodge by the payment of annual dues, whether he meets with the

Lodge once in five years, or takes any interest in the prosperity of the Order, or knows any thing about its wants or not, he can go into the Grand Lodge and vote on matters of the first importance to the working members. Is this right? Again; a Past Master residing in London is always on hand to vote, while the *working* members of that body are scattered all over the Kingdom, and the Provinces, and frequently find it impossible to attend the Grand Lodge. This advantage in favor of particular localities is strongly shown in the case of Pennsylvania, New York and Louisiana. The controlling power is at the seat of the Grand Lodge. The numerous Past Masters in the Lodges there, can, without any difficulty, at any time when an important vote is to be taken, go in and give their votes; while Past Masters residing at a distance cannot attend at all, or only at a great sacrifice of time and means; as no Past Masters are paid for attendance. This state of things is in conflict with that condition of equality—that meeting upon the level—those equal rights, which should exist among Masons, and especially in every Masonic body. In such, and indeed in all masonic bodies, harmony should be—*must* be preserved. And no principle, law, or usage in Masonry requires a course of action that would disturb the harmony of the body. But such a usage *does* tend to the destruction of harmony. It has already destroyed it in some Grand Lodges, and it is a cause of constant complaint in others.

But we forbear further remarks. We would that no cause existed for these strictures. No one regrets more deeply than ourselves, that want of harmony in any portion of our universal brotherhood should exist; and especially that it should be caused by contending for a principle which does not enter into the vitality of Masonry. The Order existed and flourished long before Past Masters laid claim to such prerogative; it does still where no such claim is asserted; and we have no doubt it will long after the abstraction is forgotten. The *right*, so called, is no part of Masonry; because Masonry has existed, and does, and will exist, when and where no such right is dreamed of. Why then, let it create discord? Surely the harmony and prosperity of the Craft is of vastly more importance than this honorary distinction. We would rather give up a thousand abstractions than rudely wrest one stone from the Temple of Masonry. That structure, so venerable from age, association, and usefulness, and on whose walls are inscribed the noblest names in the records of time—*Oh! touch it not!* On its pages are written names which are the synonym of valor, of virtue, and of patriotism. Never, no *never* defile the Temple where WASHINGTON worshipped, or which FRANKLIN, LAFAYETTE and WARREN consecrated by their presence.

ED. REVIEW.

NOTES AT PITTSBURGH, PA.

We had the pleasure recently of spending a few days with our brethren in Pittsburgh, Pa., and propose to note a few things relating to the condition of the Craft in that ancient City of Smoke, Coal and Iron.

The place itself, is what might be expected from its location,—at the head of steamboat navigation on the Ohio—its manufacturing facilities, and the industry and unwearied energy of its people. Its business and population are rapidly increasing, and must, of necessity, continue to increase for many years to come. Besides being at the head of navigation on the Ohio, it is the terminus of the Pennsylvania Canal and Rail Road, which makes Pittsburgh the key to an immense inland commerce with Philadelphia and other Eastern cities. The citizens, fully awake to their own interests, are using great exertions to open a Railroad into the interior of Ohio, thus securing a great amount of trade that now finds its way to New York by the northern route. But we did not design to write about the business and commercial character of Pittsburgh; we leave that to the commercial papers of the day. Our especial business is with the Craft,—its labors, its trials, and its triumphs.

Pittsburgh is in the very centre of that district of country where anti-masonry formerly flourished. From that, as from a central source, the influence of the monster went out, radiating to every point of the compass, and bearing blasting and mildew upon its wings wherever it went. And as the desolating wave rolled on, the quiet of families was disturbed, social relations severed, political associations dissolved, the civil rights of American citizens disregarded, and even the Church of God torn and distracted by the foul fiend of frenzy and fanaticism. It may well be supposed that the brethren in Pittsburgh, situated as they were in the very centre of the baleful influence, were in no enviable position. To add a shade to the gloomy horizon that surrounded them, some of their own household,—their co-laborers in the “work of faith and labor of love,” turned against them, and became traitors to the cause,—a cause to which Washington himself had pledged his fidelity, and died in the faith. These renegades not only stood aloof from Masonic fellowship, in order to shelter themselves from the impending storm, but they actually joined their forces to the enemy and petitioned the Legislature to place a legal injunction upon the labors of the Craft! We may as well remark here, that the names of the above persons are held, by the brethren in Pittsburgh, in contemptuous remembrance. A copy of the petition, and their names, are written on a card, surrounded by black lines, and preserved in the hall, in memory of the moral treason that has forever excluded them from Masonic fellowship and common respect.

Amid the storm of vituperation and persecution, however, a few were found

“Faithful among the faithless.”

They continued to meet, preserved their Charter, stood nobly by their ancient faith, and waited for better days.

The Lodge at that time, and still existing in Pittsburgh, is the first Lodge, it is believed, organized west of the Allegheny Mountains. Its original warrant bore date in 1785; its present Charter is dated “A. C. (after Christ,) March 26, 1787.” From the date of its organization

until the present time, it has never ceased its labors. The apathy of some, the desertion of others, and the pitiless persecution of the unprincipled, all combined, could not move the firm and faithful few who pressed closer around its altar the harder the winds blew, determined to live *free* Masons, or if die they must, preserve their integrity to the end. The inner Temple was never without its mystic number, and Masonry lived on amid the stormy elements of discord and confusion. But the brethren finally proved that

“Truth, crushed to earth, will rise again ;

Th’ eternal years of God are hers ;”

and when the storm had spent its fury, the light began once more to break in, and a quiet calm succeeded the tempest. But another trial awaited the Craft. The wind and the wave had scarce quieted down, and the thunder hushed its roar, ere the great fire of 1845 swept like a fiery tornado over the devoted city, and left the Lodge room, and all it contained, in ashes. Hitherto the Craft had a place of refuge, consecrated to “brotherly love and friendship ;” now that temple and its altar lay in ruins, and its inmates were compelled to go forth and begin the world anew,—or give up Masonry in its ancient home to the fury of misguided zealots. They did not long hesitate. Another place was found—another altar reared. The Craftsmen—the true and tried came up to help “re-build the temple,” and from the ashes of the past the Lodge sprang forth, phoenix like, with a vigor and freshness it had never exhibited.

That was a new era in Masonry in Pittsburgh. From that hour of dismay and ruin, hope sprang forth afresh. Inspired with new energy, and invested with a recuperative power it had not previously known, Masonry seemed to have derived life from the fiery ordeal through which it had passed, and it at once started on a career of usefulness and prosperity it had never known before.

Masonry passed its climacteric in Pittsburgh in the summer of 1845. That was a point from which it started on a new career. There was then but one Lodge, and it contained but few members. Despised, forsaken, betrayed and ruined by the flame, those who *did* remain true and faithful were emphatically of the right kind. Headed by the venerable Judge Shaler, S. McKinley, A. McCammon, and a few others, they commenced their labors with a zeal animated by the fact that *every thing was to be gained*. Cheered by the dawnings of a brighter day, they were encouraged in their efforts ; and from the prolific quarries around them they soon found materials worthy of their efforts. That material was prepared and fitted for the Temple by master workmen, and they soon saw the mystic building rising in a splendor hitherto unknown. The old Lodge, No. 45, which had borne “the battle and the breeze” alone for sixty years, was soon crowded with a new generation, and it became necessary to colonize. A new Lodge was organized and chartered, and *that* was soon overflowing with members. A third was necessary, and soon a fourth was commenced. The last was located on the opposite side of the river, in the thriving and beautiful city of Allegheny, and is also in a prosperous condition. Thus, at the present time, there are four active and flourishing Lodges, where, four years ago, there was but one, and that one crippled and crushed by the accumulated misfortunes of years.

But this is not all. While new Lodges have been planted and grown up to the vigor and strength of manhood, other departments of the Order have likewise been fostered. A new chapter was organized, and its halls have been filled by a laborious and faithful band of workmen. A Council of R. and S. Masters has also sprung into being, and done much work. But further still; an Encampment of Knight Templars was opened under the General Grand Encampment of the United States;—and within its peaceful Asylum numbers have taken refuge. The Chapter, Council and Encampment have each sent out a colony to the neighboring town of Washington, which are also prospering. This picture exhibits a degree of prosperity unequalled in the history of Masonry in the Western country. The Lodges have not only increased in Pittsburgh, and are crowded with members, but other Lodges in adjacent towns have sprung up, like off-shoots from the parent stem at Pittsburgh; and in all that region of country, the Order has assumed a standing and character unknown before in its history.

The members in Pittsburgh are now making arrangements to erect, during the next season, a magnificent Hall for Masonic purposes. A lot on 5th street, between Wood and Smithfield, has been purchased for ten thousand five hundred dollars. It is 70 by 120 feet, affording ample room for a Hall. It is designed to erect a building 60 feet front by 100 feet in depth, at a cost of from fifteen to twenty thousand dollars. The first, or ground floor, will be prepared for stores, and the second story will be a spacious and beautiful public Hall; while the third will be consecrated to Masonic purposes. We wish the brethren every success in their "noble and glorious undertaking."

We might say much more in relation to Masonry in Pittsburgh, but we must forbear. We will say, however, that a kinder, nobler or more warm-hearted set of men are not easily found any where, than are found among the Craft in Pittsburgh. We shall long recur with pleasure to our visit to that place, and our pleasant intercourse with the brethren there. To Bro. McKinley, D. D. G. Master; Bros. McCammon, Rogers, Newel and others, we tender our acknowledgments for their kindness and attention. We made our home at the Exchange Hotel, kept by Bro. Owston, whose house we can commend to our friends visiting that city. To crown all, we had a delightful passage home on the Packet Isaac Newton, under the charge of that prince of Captains, Bro. Hemphill. Long life to the noble Captain and his favorite craft, the "wild Isaac."

ED. REVIEW.

NEW SUBSCRIBERS will receive all the back Nos. of this year. The present volume will be worth twice the subscription price, and those who neglect to order it, until the edition is exhausted, will regret it when too late. Our next No. will contain a most splendidly engraved Portrait, on steel, of Gen. Quitman, P. G. Master of Miss., and at present Governor of that State. Another Portrait will appear before the close of the vol. We want two thousand subscribers yet, and we ought to have them before the first of Feb. Send on your orders *soon*.—ED. REVIEW.

REGRETS.

BRO. MOORE:—Why has the spirit of peace and harmony fled from among us;—why has it left us, under the withering influences of strife and contention? Is there no cord of tender affection left, whose strength is sufficiently great to draw back again the once delightful enjoyments of pleasurable intercourse and social converse? Why have the older members of the family disturbed that union, which so gladdened the hearts of declining age, and assuaged the purturbings passions of the younger and inexperienced brother,—why has the demon of discord been permitted to enter within the precincts of our brotherhood, and with the ruthless hand of demolition, separate and divide, that which was once a whole united band?—or has self-interest assumed paramount dominion? If so, who does not regret it? Who does not deplore it?

Look upon the meadow and behold the butter-cups embracing in fond delight the daisy! And bending in graceful curve its showy neck, the rose with its rudy lips kisses and inhales odorous nectar from the lilly's dewy breath; and the morning glory with tender affection embosoms within her petals the glowing cypress. Does then the oak say to the alder, 'I am older and more experienced—I am stouter and stronger than thee! Or does the young and growing ash say to the oak, thou art old and decayed, behold my thriftiness? Does the pine say to the cedar, behold my imperial dignity; out-topping all the trees of the forest, and wonder in amazement, when I tell thee—I hold converse with the spirit of the air! From within its hidden and almost inaccessible recesses, the spirit of the mountain sends forth the flood of waters, which, in their downward course, gather increased impetuosity, and with the sound of thunder, hurling from before it all impediments—terminating its maddening career upon the quiet, sleeping bosom of the valley! Does then the valley send forth resounding groans and hideous yells of dire complaint? No! it breathes forth in hymning echoes,—“We are one and indivisible—one in all—our harmony is complete, our loves unbounded!”

Man, ever wayward man, restless and dissatisfied, creates but to destroy,—destroys but to rebuild; changing, ever changing,—rushing from one extreme into another,—making here a void,—again refilling with ephemeral material a once deserted place. Let us look back a little and view the scene that presented to the sight, such a beautiful relief:—pleasure and delight filled up our cup of joyousness—an intercourse almost domestically fraught,—spirits harmonious, wedded into spirit. Yes! we were a whole united body, encircled by the cord of an undefinable affection, to whose periphery, descending from

the clouds of a never-ending hope, links, polished links of love, forming, as it were, a canopy, upon whose concave surface, were spelled in celestial brilliants, "CHARITY." Alas! the demon of destruction at one fell swoop, dispelled these hopes,—burst the girdling cord of love, and by repulsive force, made each a stumbling block unto the other. Loves—pleasures—hopes—joys—anticipations long possessed, were quickly hurled into the past. And now shall we exclaim,

"And they, between whose sever'd souls,
Once in close union tied,
A gulf is set, a current rolls,
Forever to divide?"

New York, Oct. 22, 1849.

T.

OLIVER'S LANDMARKS.

November 23, 1849.

BRO. C. MOORE:—I take pleasure in saying, I have carefully, and attentively read the first volume of *The Historical Landmarks and other evidences of Freemasonry*, by Rev. G. Oliver, D. D., with notes by C. Moore, and do cheerfully, and unhesitatingly recommend it, not only to all good and *worthy Masons*, but to all men.

It contains facts and explanations that ought to be studied by the *Craft*, beside a vast fund of historical information worthy the attention of all who have a desire to learn anything of ancient history.

I would say to the *Craft*—send to Bro. C. Moore and buy it, and read it, and study it, and by so doing, you will become wiser men, and better Masons, and encourage Bro. Moore in his laudable undertaking, and by this means the second volume will be forth coming, one of which I intend to have, if I live until it is published.

Fraternally,

J. L. H.

MASONIC REGISTER.

INDIANAPOLIS, IND.—Centre Lodge, No. 23.

A. M. Hunt, W. M.; D. A. Gall, S. W.; Geo. A. Chapman, J. W.; C. Fisher, Secretary.

MAD RIVER LODGE, No. 171, *West Liberty, Ohio*.

Joel Funk, W. M.; W. B. McIlvaine, S. W., A. D. Frazell, S. W.

Stated meetings, Wednesday, on or before each full moon.

NEWARK LODGE, No. 83, *Newark, N. Y.*

John Daggett, W. M.; Theodore Dickinson, S. W.; Charles Hudson, J. W.

NEWARK CHAPTER, No. 117, *Newark, N. Y.*

Jas P. Barth, H. P.; John Daggett, K.; J. G. Barney, S.

WARREN LODGE, No. 147, *Cayuga, N. Y.*

S. Lombard, W. M.; Jno. Barrett, Jr., S. W.; D. S. Titus, J. W.

The above is a young Lodge, having been established but little over a year, and already numbers over forty members. The officers were installed recently in public, on which occasion the venerable brother, Rev. Salem Town, delivered a very interesting and impressive address.

FRATERNAL CORRESPONDENCE.

HUNTSVILLE, *Texas*, Oct. 30th, 1849.

C. MOORE, Esq.—Dear Sir: I read an article from one of the Nos. of the Review that you sent me, in open Lodge, last Saturday night, and all present were perfectly delighted with it. Forest Lodge, No. 19, is in quite a flourishing condition, and so far as materials are concerned, will compare with any Lodge in the United States. We have some sterling men and Masons here.

Press on with your work, you are engaged in a noble calling, and may God speed you in your labors. We are greatly in want of just such information as is to be found in your Review, in Texas, and I am determined to use my influence in giving it an extensive circulation.

Fraternally yours,

W. M.

SHELBYVILLE, *Indiana*, Sept. 7th, 1849.

BRO. MOORE,—Dear Sir: I send you several names as subscribers—you will in that list miss the names of some of your old subscribers—some of those have moved away, and *one* Brother, Voorhees Conover, is dead. He died as he lived, in the triumphs of faith in the everlasting Gospel of our blessed Saviour. We buried him with solemn ceremonies, August 31st, 1849.

The money I will send you in a few days, by some of our merchants, as they visit your city for their fall goods,—and I hope to have some other names for you by that time.

Our Lodge, (Lafayette, No. 28,) is at work, having to meet two nights in a week to do the work up—and we don't spare the black ball at that.

The officers are—W. Hacker, W. M.; J. Cummins, S. W.; J. E. Robertson, J. W.; H. M. Morrison, Sec'y.

I would send you for publication in the Review, the Resolutions adopted by our Lodge, on the death of Brother Conover, but I think the pages of the Review would be more acceptable in being filled with matter in which the Craft are more generally interested.

Fraternally yours, WM. HACKER.

PLAQUEMINE, *La.*, August 27th, 1849.

BRO. MOORE:—You will here find enclosed the names and residence of nine new subscribers, together with ten dollars, which I have collected, as a subscription to your excellent *Review*. You must not be astonished to hear that there are some liberal hearts and noble spirits in this vicinity, who, although but recently initiated into the fraternity, are now bright and shining lights, and ornaments to the Order.

It will doubtless surprise you to hear that we have a Lodge here in Plaquemine numbering thirty members, and as good materials for more as was ever found squared and numbered, notwithstanding they have been laying among the rubbish for many years, on account of the confusion that has existed in the old Temple, or (rather the G. L. of La.) But the good brethren appear determined to rebuild the walls and close up the breaches, as it was done in the days of old. This good work was commenced here by a few brethren, seven in number, having the honor and welfare of our time-honored institution in view, determined to raise the banner of Masonry here. Accordingly they obtained a dispensation from the *new* Grand Lodge, and subsequently obtained a *Charter*; and on the 24th of June last, this Lodge (Iberville, No. 17,) was regularly installed. Since that time they have had more work than they could do,—and we are still crowded with petitions from men of the first rank. The following is a list of the officers of Iberville Lodge, No. 17.

J. J. Berry, W. M.; J. C. Davis, S. W.; S. Dutton, J. W.; L. C. Thomas, Treas.; A. Levystein, Sec'y.

The brethren being still willing to promote the great ends of the Order, have obtained a dispensation and organized a Chapter of R. A. Masons, and have already commenced their labors. The following is a list of the officers of Golgotha R. A. Chapter:

J. C. Davis, M. E. H. P.; J. R. Harstock, K.; J. J. Berry, S.

The odd dollar is sent by brother L. C. Thomas, an old subscriber, who sends it in payment for a back number.

Brother Jennings is circulating a subscription to further assist the *Review*, is disseminating truth and light, an account of which will be sent you in a few days.

Yours, fraternally in the Mystic tie,

J. R. H.

OBITUARY NOTICES.

DIED—In this city, on the 13th ult., Bro. William Wainwright, aged 44 years. Bro. W. was a member of Miami Lodge, No. 46, and bore the reputation of an excellent man and devoted Mason.

DIED—At his residence in Warrenton, Ohio, on the 1st Dec., 1849, Bro. Geo. W. Irwine, a member of Warrenton Lodge, No. 114. The members of his Lodge adopted the usual resolutions of respect for his memory, but we have a rule governing the insertion of these things, and it must be observed.

EDITOR'S TABLE.

NEW YORK.—We are pleased to find, in the printed proceedings of the Grand Lodge of New York, (having been furnished with a copy,) on page 35, a proposition to settle by arbitration, the long standing difficulty between that body, and the party known as the “St. John’s Grand Lodge,” which by subsequent action on page 46, was unanimously adopted, and carried out in good faith, by the former, by inviting the M. W. James Page, P. G. Master of Pennsylvania to act for them; and on page 47, we find his letter, consenting, and named M. W. B. B. French, G. Master of the District of Columbia, as the umpire. This course reflects great credit on the Grand Lodge of New York, after having for *twelve years* proclaimed St. John’s Grand Lodge a clandestine body, and most of the Grand Lodges in the United States having concurred in that opinion, for them now to agree to abide the decision of Grand Officers of other States, whether they are, or are not, a legally constituted Grand Lodge, and forever put to rest the scandal of *clandestine*, in the State of New York. But we regret to find, on page 105, at the September Quarter, a Preamble and Resolutions, from which we should judge the St. John’s Grand Lodge decline complying with their solemn agreement, to remove the stigma of *clandestine*. If this be so, and the Grand Lodge of New York has done an action in good faith, to endeavor to remove the reproaches, we call on ALL regular Grand Lodges to close their doors, *effectually*, against all the members, hailing from St. John’s Grand Lodge, until they shall comply with their agreement to *arbitrate*, and if the arbitrators should decide they are a *legally constituted Grand Lodge*, they will find us in the front rank of their supporters. But until then, we are bound to agree in the opinion expressed by the various Grand Lodges of the United States, that they are an illegal body, of clandestine and expelled Masons, and as such, unworthy of countenance and support—a foul stain upon the fair form of the body politic of the Masonic Order, and we urge upon them the prompt compliance with their agreement, that we may hail them as Brothers.

NEW YEAR.—Another year has gone; another cycle of time has been numbered with the years before the flood; another *stage* of human life is past, and the writer and the reader are that much nearer the realities of a world *beyond* the flood. The past has been a year full of important events. We can look back upon them calmly, and while we weep over the memory of mis-spent time, and mercies abused, and privileges neglected, it is a good time to form resolves for the future. “Pure religion, and undefiled, is to visit the widow and the fatherless in their affliction;” and motives which are not necessary for us to repeat, press every good Mason to the discharge of this duty. Let the mercies and kindness of our common Father, be an incentive to future diligence, and a more active discharge of duty. Let Masons show to the world that their *principles* are pure, by constantly exemplifying the moral precepts they teach.

A new year—a *happy* new year, to all our patrons. May it be to them—all of them, happy in its commencement—in its progress—and in its close; and tell favorably upon the destiny of each, when “time shall cease to be.”

REMITTANCES.—Since August, some 15 or 20 letters, said to have been sent us, enclosing money for the Review, have failed to reach us. We know not why it is, nor where the fault lays; but one thing is certain, there must be villainy some where. We have entreated our friends not to remit us money by mail, if they can possibly send it by private hands. Yet, after all our requests, they *will* send by mail. We now say for the last time—send the names by mail, not the money, unless you find it impossible to send by private conveyance. Where this notice is neglected, and money is lost, the sender will be expected to make it good.

WORKS OF THOMAS DICK, L. L. D.—Our friends, the enterprising house of H. L. and J. Applegate, Publishers, of this city, are now republishing the complete works of the above celebrated author. Perhaps no writer of the present age has been more generally read and admired than Thomas Dick. Bro. Applegate is getting out a very beautiful edition of these works (eleven in number) complete in two vols, embracing the latest revision of the author. The work is on fine paper, and in a very clear and distinct type, and well bound in leather. It will be ornamented by a portrait of Dr. Dick, engraved on steel.

Every family should have this work; and as the price for the two vols. is only *four dollars and fifty cents*, we have no doubt Bro. A. will meet with a large sale.

A PRESENT,—Not to us, but “our other self.” She acknowledges the receipt of what *she* regards as a valuable present, being no less than a Daguerotype likeness of—*ourselves*. This comes from our esteemed friend and Brother, John L. Vattier, M. D., of this city, Grand Master of the G. Encampment of Ohio.—The donee thinks it a very accurate and excellent likeness; and no wonder, for it is the workmanship of Nature, under the direction and supervision of Hawkins. It is, doubtless, a correct transcript of the Editor’s face, as it now appears, after he has passed the ordeal of more than forty years. It is true, the freshness and bloom of life’s young morning is gone; but she who has been our partner in the voyage of life for twenty-two years, thinks that time has not changed the original *much*, and values the picture none the less because it reveals a few grey hairs.

We advise our friends to step into Hawkins’ rooms on 5th street, and see the beautiful specimens of his workmanship; and while there, secure a likeness of themselves.

THAT VENISON—SAWYER HOUSE.—While absent from home recently, a saddle of venison, that would have made an epicure open his eyes, was deposited at our sanctum, *as a present!* It created a prodigious excitement with the wife and little ones, for they had never heard of such a present before. And where it came from—that was the wonder; and what to do with it, was still a greater one! However, between themselves and some friends, and a poor widow who lives near, the wonderful present disappeared. On our reaching home the *event* was announced by all hands from the oldest to the youngest, in proper form.—Thinking it necessary to look into such an important matter, we began to enquire, and found a paper announcing that it came from our good Bro. John W. Ute, proprietor of the “SAWYER HOUSE,” St. Marys, O. A postscript contained the following from Bro. Blossom, of Miamisburg—a good judge in such matters.

“I have been agreeably entertained at the ‘Sawyer House,’ and find the Proprietor, Bro. Ute, to be of the right stripe, with your very valuable Review on his reading table. He has a good bill of fare in the way of Venison, and requests me to select from his stock on hand, the best saddle for you.”

Now we need hardly tell our friends visiting St. Marys, to stop at the Sawyer House; for who would stop any where else, after the above note, and such a “specimen” of his bill of fare? The SAWYER HOUSE at St. Marys, Ohio, don’t forget it brethren.

Cincinnati Masonic Directory for 1850.

N. C. HARMONY LODGE, No. 2.—Stated meetings, first Wednesday in each month. W. B. Dodds, W. M.; Chas. Massard, S. W.; Jno. D. Caldwell, J. W.; J. K. Smith, Sec’y.

MIAMI LODGE, No. 46.—Stated meetings, last Tuesday in each month. Wm. Bellows, W. M.; V. Oster, S. W.; W. McLain, J. W.; S. W. Reeder, Sec’y.

LAFAYETTE LODGE, No. 81.—Stated meetings, first Thursday in each month.—F. G. Phillips, W. M.; Isaac T. Martin, S. W.; Geo. T. Jones, J. W.; J. W. Shipley, Sec’y.

CINCINNATI LODGE, No. 133.—Stated meetings, last Thursday in each month. Thos. Salter, W. M.; H. Raper, S. W.; — Hart, J. W.; H. H. Stout, Sec’y.

McMILLAN LODGE, No. 141.—Stated meetings, last Wednesday in each month. Geo. B. Rohrer, W. M.; R. Cameron, S. W.; J. S. Unzicker, J. W.; J. G. Potter, S’y.

CYNTHIA LODGE, No. 155.—Stated meetings, first Friday in each month. A. Death, W. M.; Smith Betts, S. W.; C. J. W. Smith, J. W.; H. S. Applegate, Sec’y.

YEATMAN LODGE, No. 162.—Meets in Pendleton. Stated meetings, Wednesday on or before each full moon. J. W. Dunham, W. M.; C. Welsh, S. W.; W. Long, J. W.; O. B. Wiggins, Sec’y.

CINCINNATI CHAPTER, No. 2.—Stated meetings, first Monday in each month. J. Graff, H. P.; W. McCammon, K.; W. See, S.; S. W. Reeder, Sec’y.

McMILLAN CHAPTER, No. 19.—Stated meetings, last Tuesday in each month. P. Outcalt, H. P.; Thos. Salter, K.; Geo. B. Rohrer, S.; J. B. Ramsey, Sec’y.

CINCINNATI COUNCIL, No. 1.—Stated meetings, third Monday in each month.—W. B. Dodds, T. I. G. M.; P. Outcalt, D. I. G. M.; Thomas Salter, P. C. W.; S. W. Reeder, Rec.

CINCINNATI ENCAMPMENT, No. 3.—Stated meetings, second Monday in each month. C. F. Hanselman, M. E. G. C.; J. Graff, G.; Rich’d. Conkling, O. G.; S. W. Reeder, P.; J. K. Smith, Rec.



W. H. Smith

Yrs fraternally,
W. H. Smith



THE MASONIC REVIEW.

VOL. V.

CINCINNATI, FEBRUARY, 1850.

NO. 5.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

THE PORTRAIT.

R. W. JOHN A. QUITMAN, P. G. MASTER OF MASONS OF THE
STATE OF MISSISSIPPI.

(See engraved likeness, copied from a daguerreotype, taken 19 Sept, 1849.)

THIS distinguished Mason is the son of the Rev. Dr. Frederick Henry Quitman, and was born in Dutchess county, New York, on the 1st September, 1799; and, consequently, is in his fifty-first year. Br. Quitman was an honorary graduate of the college of New Jersey, and studied law in Philadelphia. From Philadelphia he removed to Ohio; and the law of that State requiring, at that time, a residence of twelve months before he could be admitted to practice at the bar, he spent part of that time at Chillicothe, and part at Delaware; at which latter town he opened his office, but soon after, in 1821, removed to Natchez, Mississippi, where he has since resided. Not long after his selection of Natchez as his residence, he married Miss Tumer, the daughter of the late Henry Tumer, Esq. He soon became distinguished in his profession.

In 1827 he was elected to represent the county of Adams in the State Legislature. In 1830 he was appointed Chancellor of the State, being then not quite 32 years of age. When the Constitution was changed in 1832, he was a prominent and useful member of the convention. By this change the office of Chancellor became vacant, and it devolved upon the people to fill the vacancy. Br. Quitman was elected without opposition; and his election, under the peculiar circumstances of the case, was considered a very high compliment to his integrity and capacity. The term for which he was elected was six years, but prior to its expiration he resigned the office, was elected to the State Senate, and chosen president of that body, and by virtue thereof was, for some months, Governor of the State.

Having much faith in the utility of the militia system, he held various offices in that arm of the public service up to that of Major General.

His zeal and ability recommended him to the Legislature of Mississippi, which body complimented him some years ago by inviting him in a formal resolution, when he was not a member of the Legislature, to present an efficient militia system for legislative adoption. The code was prepared by him and accepted by the Legislature without material amendment.

Br. Quitman has also held various other offices, such as president of the Mississippi Rail Road Company, president of the board of trustees of Jefferson College, a member of the board of trustees of the State University, besides offices in the United States Army, in which, during the war with Mexico, he so greatly distinguished himself and conferred so much honor upon his country. In November 1849, he was elected Governor of Mississippi by a very large majority, and installed on the first Monday in January last. The Degree of L. L. D., was conferred on Br. Q. some three or four years ago, by Lagrange College. But it is of him as a Freemason that we wish to speak. We have, however, but the time and room to do but little more than to enumerate the the several offices which he has held.

Br. Q. was initiated in Hiram Lodge, No. 18, Delaware, Ohio, in 1820, and was made Junior Warden of that Lodge in the following year. After his removal to Natchez, he became a member of Harmony Lodge, No. 1. In 1823 he was elected Grand Marshal by the Grand Lodge; in 1824, he became the W. Master of Harmony Lodge; in 1825, Grand Junior Warden, and in 1826, M. W. Grand Master. It was during this year that Harmony Lodge presented to Br. Q. "as a token of their esteem" the handsome gold jewel which is represented in the engraving. From 1826 to 1838 he was annually re-elected to the office of Grand Master. In 1839 he positively declined serving; but in 1840, without consulting his wishes and, without his knowledge, the Grand Lodge again elected him to the same office. His other engagements prevented his taking his seat, or even devoting much of his attention to the subject of Masonry. In 1845 and in 1846, the craft again claimed his services as Grand Master, and he discharged the duties of his high office with his usual dignity and ability; and, as heretofore, to the perfect satisfaction of the craft. It was during the last mentioned year that Br. Q. accepted the office of Brig. General in the Volunteer Division of the United States Army, then in Mexico, and distinguished himself at Monterey. He was subsequently promoted to the office of Major General in the regular Army, which office he resigned upon the return of peace. While in the discharge of his duties which these appointments threw upon him, he was necessarily absent from the State, and could not, of course, pay any attention to the duties of Grand

Master, yet it was with evident reluctance that the Grand Lodge came to the conclusion, on suggestion made in behalf of Br. Q., that the chair of Grand Master ought to be filled by another. To show their high respect for him and their regard for his eminent services, the Grand Lodge passed a series of eloquent and feeling resolutions, in which mention was made of his public and masonic services,* and expressed sympathy for his family on account of his absence. While in the city of Mexico, Br Q. had the satisfaction of meeting with some of his own masonic work of 1829, in the National Palace, upon which building he had the distinguished honor, at the head of the Volunteer Division, of planting the stars and stripes of our beloved country. Upon his return to Vera Cruz, he was gratified to find a Lodge working under the name of Quitman Lodge, No. 96. The first Lodge which bore his name was chartered about twenty years ago, and is held still at Georgetown, Mississippi.

In the Chapter, Bro. Quitman has also been distinguished. He was exalted in 1824, and was elected High Priest of Natchez Chapter, No. 1, in 1826. In 1827 and 1828 he gave way to that late enlightened and venerable Mason, Comp. Henry Woley. In 1829, he was again elected and continued in office until 1836, when his public duties and private affairs required so much of his care, that he declined a re-election. Without his consent or knowledge, he was subsequently elected to the same office, but was unable to discharge the duties of it, for the reasons above given.

From the time of the establishment of the 'Consistory' in Natchez, in 1830, he has always been the chief officer, and was the first T. Ill. G. M. of Natchez Council, No. 1, which office he held as long as the brethren could prevail upon him to accept the honor.

Upon his return from Mexico, while passing through Charleston, S. C. he was made Sovereign Inspector General of the 33d degree for the Southern District of the United States, and was made an honorary member of the Grand Lodge of South Carolina. The Grand Lodge of New York also paid him the same honor, and it was on the same visit to the Eastern States that he was selected to command the military at the laying of the corner-stone of the Washington Monument, upon the recommendation of Gen. Scott, whose health would not permit him to serve. Among his Masonic honors we must mention that Bro. Mackey has dedicated the Mystic Tie to Br. Quitman, and a new masonic text book now in the press, by W. Br. G. H. Gray, has also been dedicated to him.

In all the State, military, and masonic offices filled by Br. Q. he has been fortunate enough to give unqualified satisfaction. As a military

* These resolutions have been heretofore published in the Review.

officer, he happily combined courage and caution which, with his judgment, which seldom erred, made him invaluable in council. He was no less distinguished by his energy in execution; with a high sense of honor and kind heart, he has all the dignity and unassuming suavity of the true gentleman. Whether in the Senate chamber or Lodge room, he was always listened to with profound respect, and we doubt whether his opinions as a presiding officer were ever questioned. He is a profound statesman, and, though not brilliant as an orator, one of the best lawyers in the country. His integrity was never questioned by his most violent opponents.

Br. Q. has a good knowledge of the general literature of the day, and converses freely in most of the languages of Europe; added to which he has a familiar acquaintance with the ancient classics, which are almost as fresh upon his memory as when he graduated. His intelligence and generous hospitality, which his great wealth enables him to dispense liberally, make a visit to the groves of "Monmouth," his elegant residence in the suburbs of Natchez, one, which is not likely ever to be forgotten.

Upon the whole, Br. Quitman as a man and a Mason, is one of whom the fraternity may well be proud, and the compliment which his brethren have paid him by presenting his likeness in the Review, is one well deserved by him, and will be duly appreciated by our subscribers.

EDITOR REVIEW.

"LET THERE BE LIGHT."

Once darkness reigned the monarch of the deep,
Her realms, the place the universe now holds,
Oblivious void, when God appeared to sleep,
Wrapt, from conception, in deep mystery's folds.

Then *darkness* was the *subject* and the *crown*.
The universe, in her unfathomed zone,
Slept,—was unconceived ;—her moody frown
Was, but else was not—ere embryo forms were known.

But hark ! that thunder—*sound*, how strong thou art !
Comes pealing from the awful depths of night,
In tones distinctive, bidding night depart ;
'Tis God's command, "*Light be*"—and there was light

Speak, yet again, thou dread Omnipotence,
"*Let there be light*," that man, deluded, vain,
May grope no more, the slave of sin and sense,
His downward path to sorrow, guilt, and shame.

ORIGIN OF THE ROYAL ARCH DEGREE.

(Concluded from page 104.)

The two societies continued to practise Masonry according to their respective views, until the year 1801, when it appears that several members of the modern Craft were in the habit of attending the meetings of the ancient Lodges, and rendering their assistance in the ceremonies of making, passing, and raising; by which conduct they became amenable to the laws of Masonry. Complaints to this effect were formally preferred, and the Grand Lodge found itself obliged to notice the proceedings, and after some deliberation, the erring Brethren were attainted, and allowed three months to prepare for their defence. It does not appear that the Grand Lodge had any intention of making an example of the offenders; on the contrary, in accordance with the amiable spirit of Masonry, it displayed an anxiety to heal the divisions by which the Order had been so long distracted; and used its utmost efforts to effect an union of the two bodies; thus closing for ever the dissensions that proved a bar to the divine exercise of Brotherly love. For this purpose, a committee was appointed, with Lord Moira, the D. G. M., at its head, who declared, on accepting his appointment as a member of the committee, that "he should consider the day on which a coalition should be formed, as one of the most fortunate in his life; and that he was empowered by the Prince of Wales to say that his Royal Highness's arms would ever be open to all the Masons in the kingdom indiscriminately." As a mutual concession, the D. G. M. of the ancients publicly promised, on his own part, and in the names of his two friends, against whom charges had been exhibited, that if the Grand Lodge would extend their indulgence to them, they would use their utmost exertions to effect an union between the two societies; and he pledged himself to the Grand Lodge that it should be accomplished.

It does not appear, however, that he adopted any measures which might tend to heal the breach; for, on the 9th of February, 1803, it was represented to the Grand Lodge, that the irregular Masons still continued refractory; and that, so far from soliciting re-admission into the Craft, they had not taken any steps to effect an union; their conduct was, therefore, deemed highly censurable, and the laws of the Grand Lodge were ordered to be enforced against them. It was unanimously resolved, that the persons who were opposed to the union of the two Grand Lodges, be expelled the society; and also for countenancing and supporting a set of persons calling themselves ancient Masons, and holding Lodges in this kingdom

without the authority of his Royal Highness the Prince of Wales, the Grand Master, duly elected by this Grand Lodge. That, whenever it shall appear that any Masons under the English constitution shall in future attend or countenance any Lodge or meeting of persons calling themselves ancient Masons, under the sanction of any person claiming the title of Grand Master of England, who shall not have been duly elected in this Grand Lodge, the laws of the society shall not only be strictly enforced against them, but their names shall be erased from the list, and transmitted to all the regular Lodges under the constitution of England.

These differences became at length so irksome, that the most influential Brethren in both divisions of the Craft, were earnestly desirous of an union.⁴⁷ The first actual step which was taken to produce that effect originated with the Earl of Moira, in the negotiation of a treaty of alliance between the English Grand Lodge, of which he was the D. G. M., and the Grand Lodge of Scotland, under the Grand Mastership of the Earl of Aboyne and Dalhousie. At the grand festival of St. Andrew, holden at Edinburgh, November 13, 1803, the Earl of Dalhousie on the throne, Lord Moria introduced the question of the English schism, and explained the conduct of the Grand Lodge of England towards the ancient Masons. He stated that "the hearts and arms of the Grand Lodge had ever been open for the reception of their seceding Brethren, who had obstinately refused to acknowledge their faults, and return to the bosom of their mother Lodge; and that, though the Grand Lodge of England differed in a few trifling observances from that of

⁴⁷ This was strongly urged, in a letter to the Duke of Athol, published by Bro. Daniel, in 1801. "From a close and attentive observation," says he, "aided by frequent conversations with several of the most worthy and respectable members of that society, I am warranted to assert, that an union has long been desired by them with an ardor equal to my own. Under all these circumstances, can it be supposed, my Lord, that you, as a regular Mason, when you are informed of the origin of the institution which, I am fully persuaded, you patronize from the purest motives; can it, I say, be supposed that you, or any nobleman, would lend his name to support or countenance any society, however praiseworthy their motives might have appeared, who meet in direct violation of the laws and government of the Fraternity? No, my Lord, your public character is too well known; your zeal for the welfare of the country is too manifest, and your attachment to the royal family too deeply rooted, to admit of deviation. Therefore, I trust, your feelings will coincide with my own, and that you will really conceive what honor, what peculiar satisfaction, and what heartfelt pleasure it would give you, to bring that society which you have lately patronized, under the Royal banner."—(Masonic Union, pp. 23, 27.)

Scotland, they had ever entertained for Scottish Masons that affection and regard which it is the object of Freemasonry to cherish, and the duty of Freemasons to feel." His lordship's speech was received by the Brethren with loud and reiterated applause; a most unequivocal mark of their approbation of its sentiments.⁴⁸

An official despatch on the above subject from the same nobleman, was read at the Quarterly Communication, in April 1805; and it was resolved, "That as the Grand Lodge of Scotland has expressed, through the Earl of Moira, its earnest wish to be on terms of confidential communication with the Grand Lodge of England, under the authority of the Prince of Wales, this Grand Lodge, therefore, ever desirous to concur in a fraternal intercourse with regular Masons, doth meet that disposition with the utmost cordiality of sentiment, and requests the honor of the acting Grand Master to make such declaration, in their name, to the Grand Lodge of Scotland."

The circumstances which led to this good understanding were detailed by Lord Moira, from his place on the throne of the Grand Lodge, at the Quarterly Communication, in February, 1806. His lordship stated that, during his residence in Edinburgh, he had visited the Grand Lodge of Scotland; and taken an opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who met under the authority of the

⁴⁸ Laurie thus expresses himself on the subject:—"In the general history of Freemasonry, we have only given an account of the schism which took place in the Grand Lodge of England, by a secession of a number of men, who, calling themselves ancient Masons, invidiously bestowed upon the Grand Lodge the appellation of moderns. These ancient Masons, who certainly merit blame as the active promoters of the schism, chose for their Grand Master, in the year 1772, his Grace the Duke of Athol, who was then Grand Master elect for Scotland. From this circumstance, more than from any particular predilection on the part of the Grand Lodge of Scotland, for the ancient Masons, the most friendly intercourse has always subsisted between the two Grand Lodges; and the Scottish Masons, from their union with the ancients, imbibed the same prejudices against the Grand Lodge of England, arising merely from some trifling innovations in ceremonial observance, which had been inconsiderately authorized. From these causes, the Grand Lodges of Scotland and England, though the Brethren of both were admitted into each other's Lodges, never cherished that mutual and friendly intercourse, which, by the principles of Freemasonry, they were bound to institute and preserve. Such was the relative condition of the Grand Lodge of Scotland, and that of England, under the Prince of Wales, on the day of the present election."—Hist. of Freemasonry, p. 294.)

Duke of Athol ; that the Brethren of the Grand Lodge of Scotland he found to be greatly misinformed upon the point ; having always been lead to think that this society was of recent date, and of no magnitude ; but now, being thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge and the Grand Lodge of Scotland ; and, as the first step towards so important an object, and in testimony of the wishes of the Scottish Masons, his Royal Highness the Prince of Wales had been unanimously elected Grand Master of Scotland. That the said Grand Lodge had expressed its concern that any difference should subsist among the Masons of England, and that the Lodges meeting under the sanction of the Duke of Athol should have withdrawn themselves from the protection of the ancient Grand Lodge of England ; but hoped that measures might be adopted to produce a reconciliation ; and that the Lodges now holding irregular meetings, would return to their duty, and again be received into the bosom of the fraternity. That, in reply, his lordship had stated his firm belief, that this Grand Lodge would readily concur in any measure that might be proposed for establishing union and harmony among the general body of Masons ; yet, that after the rejection of the propositions made by this Grand Lodge, three years ago, it could not now, consistent with its honor, or the dignity of its illustrious Grand Master, make any further advances ; but that, as it still retained its disposition to promote the general interests of the Craft, it would always be open to accept of the mediation of the Grand Lodge of Scotland, if it should think proper to interfere.

On this representation, it was resolved that a letter should be written to the Grand Lodge of Scotland, expressive of the desire of this Grand Lodge, that the strictest union may subsist between the Grand Lodge of England and the Grand Lodge of Scotland ; and that the actual Masters and Wardens of the Lodges under the authority of the Grand Lodge of Scotland, who may be in London, on producing proper testimonials, shall have a seat in this Grand Lodge, and be permitted to vote on all occasions, A communication was subsequently received from the Grand Lodge of Ireland, desiring to co-operate with this Grand Lodge in every particular which might support the authority necessary to be maintained by the representative body of the whole Craft over an individual Lodge ; and pledging itself not to countenance, or receive as a Brother, any person standing under the interdict of the Grand Lodge of England for Masonic transgression. It was therefore resolved, in Quarterly Communication, "That the acting Grand Master be

requested to express to the Grand Lodge of Ireland, the sense which this Grand Lodge entertains for so cordial a communication."⁴⁹

These public declaration of the Grand Lodges of Scotland and Ireland, appear to have made a strong impression on the ancient Masons; who entertaining an apprehension that their authority would be altogether superceded by such a coalition; now became anxious to complete the desired re-union of the two bodies; and their overtures were received in a Masonic spirit by the authorities of the constitutional sections of the Craft. In the year 1809, it was resolved, "That it is not necessary to continue in force any longer those measures which were resorted to in or about the year 1739, respecting irregular Masons; and we, therefore, enjoin the Lodges *to revert to the ancient landmarks of the society.*" An occasional Lodge was then appointed, called the Lodge of Promulgation, as a preparatory step to carrying out the union of ancient and modern Masons.

This concession was responded to on the part of the ancients by the resignation of the Duke of Athol, as G. M., and the appointment of his Royal Highness the Duke of Kent to that office; who publicly declared at his installation, in 1813, that he had consented to accept the office solely with a view of promoting and effecting an union between the ancient and modern sections of the Craft. His Royal Highness the Duke of Sussex being, at that period, the G. M. of the constitutional Masons, the two royal Brothers, with the advice and assistance of three learned Masons from amongst the members of each division, framed a series of articles for the future government of the United Grand Lodge. On the one side were, Waller Rodwell Wright, Arthur Tegart, and James Deans, Esqrs.; and on the other, Thomas Harper, James Perry, and James Agar, Esqrs. The articles were signed, ratified, and confirmed, and the seal of the respective Grand Lodges affixed on the 1st of December, 1813. It was here agreed, "for the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and to place all the members of both Fraternities on the level of equality on the day of re-union," that nine expert Master Masons from each of the Fraternities, should hold a Lodge of reconciliation, for the purpose of settling the ceremonies, lectures, and discipline, on such a basis that "there shall be the most perfect unity of obligation, &c., so that but one pure unsullied system, according to the genuine landmarks, laws, and conditions of the Craft, shall be maintained, upheld, and practised, throughout the Masonic World."⁵⁰ When all these preliminaries were settled, the event was commemorated

⁴⁹ Prestou's Illustr. p. 337, 340.

⁵⁰ Articles of Union, iii, v.

by a general Grand Festival; and it is confidently hoped that "the removal of all the slight differences which have so long kept the Brotherhood asunder, will be the means of establishing in the metropolis of the British empire, one splendid edifice of ancient Freemasonry, to which the whole Masonic world may confidently look for the maintainance and preservation of the pure principles of the Craft, as handed down to them from time immemorial, under the protection of the illustrious branches of the royal house of Brunswick; and that it may produce the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which it has ever been the great object of Freemasonry to inculcate, and of its laws to enforce."⁵¹

I shall conclude my letter with a brief statement of the present condition of the Royal Arch degree, as it is practised in different countries, which I consider a necessary proceeding, for reasons which I shall presently explain. At the union of the two Grand Chapters of Royal Arch Masons in England, in 1817, the title of "United Grand Chapter" was used until 1822, when the title of "Supreme Grand Chapter" was resumed. The English Royal Arch, at present, according to the constitution, appears to be practised as a fourth degree; for the Past Master, though now elevated into a distinct grade, attended with certain exclusive privileges, is not essential for exaltation."⁵² The articles of union, however, set out with a declaration that "ancient Masonry consists of three degrees only, *including the Royal Arch*," and the Supreme Grand Chapter still hold the doctrine that, in all things, wherein by analogy, the constitutions of Craft Masonry can be followed, they shall determine the laws of the Royal Arch. Thus the connection between Craft and Royal Arch Masonry is still maintained, although the degrees differ in design, in clothing, in constitution, and in color; and the proceedings are regulated by different governing bodies. In 1813, the union of Royal Arch Masonry with the Craft Grand Lodge, being considered extremely desirable, his Royal Highness the Duke of Sussex was invested with unlimited power to effect the object. On this resolution the editor of the *Freemasons' Quarterly Review* thus remarks:—"Well had it been for English Freemasonry if this object had been carried out to its fullest extent; which, at some future time, may even yet be effected."⁵³ In another place the editor remarks:—"The Royal Arch in England is not essentially a

⁵¹ Minutes of Grand Lodge, 27th Dec., 1813.

⁵² A Master Mason is now considered eligible for the honors of the Royal Arch.

⁵³ *Freemasons' Quarterly Review*, 1842, p. 411.

degree, but the perfection of the third. The entire system requires careful examination."⁵⁴

There still exist in the English system some few anomalies after all the pains which have been bestowed upon it to make it perfect. I refer, in the first place, to the names of the scribes. The foundation of the second temple was laid in the year B. C. 534; after which the building was hindred till B. C. 520; when it went on by order of Darius, and was dedicated B. C. 515. But Ezra did not come up from Babylon till the reign of Artaxerxes, B. C. 457; being fifty-eight years after the dedication of the second temple, and seventy-eight years after the foundations were laid; and Nehemiah was not made governor till twelve years later than that. They could not then have been participators with Z, at the rebuilding of that edifice. It appears probable that this anachronism may have arisen from Ezra having recorded in his first six chapters what happened from sixty to eighty years before his time; and from the name of Nehemiah, evidently, as Dean Prideaux shows, a different person of the same name, appearing in Ezra ii. 2, as some of those who accompanied Z out of Babylon. Another particular, about the propriety of which I entertain some doubts, is in the arrangement of the three Principals, Z, H, J. I think the order would be more correctly Z, J, H.; not only because J is recorded, in the scripture account, as taking an active part with Z, but also the office of Priest was acknowledged to be superior to that of Prophet. And there is another consideration which, in this case, is of some importance, that our Lord entered *first* upon the prophetic office; *second*, on the sacerdotal, viz., at Golgotha; and *third*, on the regal, viz., from Olivet. These and some other anomalies, which need not be specified, I should imagine, might easily be amended.

Our Irish Brethren entertain an opinion that the English mode mixes up two distinct matters; and that the *time* used in England for the events of the Arch, belongs properly to another degree; i. e. the Knight of the Sword and the East; while some intelligent Brethren consider the Royal Arch degree to be really and truly a part of the Order of the East. Their system consists of three degrees: the Excellent, Super-Excellent and Royal Arch; as a preliminary step to which the Past Master's degree is indispensable. The two first are given in Lodges, by a Master and Wardens; and the last, in a Chapter governed by three Principals. The Excellent and Super-Excellent appear to refer exclusively to the legation of Moses. After the candidate has received these, the Chapter is opened, the events of the Arch are transacted, and the Sublime Secrets disclosed to them.

⁵⁴ Ibid, 1843, p. 464.

In Scotland, great changes and innovations appear to have occurred in Freemasonry at a very early period; for in the charter granted by the Masons to William St. Clair, of Roslin, about 1600, mention is made of "many false corruptions and imperfections in the Craft," having been introduced for want of "ane patron and protector;" and in the confirmation of this charter, 1630, the Brethren repeat that "there are very many corruptions and imperfections risen and ingenerit, both amongst ourselves and in our said vocations." And again, in the same document, they give as a reason for the renewal of the charter, that it had become necessary "for reparation of the ruines and manifold corruptions and enormities in our said Craft, done by unskilled persons thereintill." What these corruptions were, is not specified; but it is quite clear, from the apprehensions of the Fraternity, that fears were entertained lest the old principles of the Order should be entirely extinguished. It is doubtful whether the Grand Scotch degree of St. Andrew was known in Scotland at the time when our Royal Arch was established, as it is a foreign degree, and, at present, forms the twenty-eighth of the Rite Ancien et Accepte. Its ceremonies approximate nearer than any other to the English Royal Arch, although they differ widely from it. In 1755, mention is made of the Glasgow Royal Arch, and, four years later, the Stirling Royal Arch; and subsequently, we find the Ayr Royal Arch, the Maybole Royal Arch, &c.; but how they were constituted, or what rites were practised in them, is, at present very uncertain. In the best rituals used in Scotland, the degree of Excellent Master, comprehending three steps—improperly called veils, for the temple had but one veil—is supposed to be given at Babylon, as a test, to prevent mere Master Masons from participating in the privilege of building the second temple; which was confined to those who were liberated by Cyrus, and consequently *returned from Babylon*. It was, therefore, a temporary degree; but during the building, an incident occurred on which the Royal Arch was founded; and hence the Scotch Masons keep up the Excellent as a sort of introduction to it.

In America, we find an essential variation from any other system of the Royal Arch. The names of the officers vary materially, as also do the ceremonies. As in Ireland, it constitutes the seventh degree, although the intermediate steps are different. In Ireland they are, 1. E. A. P. 2. F. C. 3. M. M. 4. P. M. 5. Excellent. 6. Super-Excellent. 7. Royal Arch; while in America the fourth is Mark Master.⁵⁵ 5. P.

⁵⁵In the National Convention, or Meeting of Delegates from the Grand Lodges of the United States, at Baltimore, in 1843, it was decreed that, in processions, Mark Masters should rank next to Senior Wardens.

M.⁵⁶ 6. Most Excellent Master. 7. Royal Arch. Until the 1797, no Grand Chapter of Royal Arch Masons was organized in America. Before this period, and from the year 1764, when it was first introduced, probably by Stephen Morin, who had been in England, and there received the degree, a competent number of Companions, possessed of sufficient abilities, under the sanction of a Master's warrant, proceeded to exercise the rights and privileges of Royal Arch Chapters whenever they thought it expedient and proper; although in most cases the approbation of a neighboring Chapter was usually obtained.⁵⁷ "This unrestrained mode of proceeding," says Webb,⁵⁸ "was subject to many inconveniencies; unsuitable characters might be admitted; *irregularities in the mode of working introduced*; the purposes of society perverted; and thus the Order was degraded by falling into the hands of those who might be regardless of the reputation of the institution." And this may be one reason why the ceremonies differ so essentially from those which are used in this country.

The officers of a Chapter in America are, a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters, Secretary, and Treasurer. The warrants issued to private Chapters contain an authority to open and hold Lodges of Most Excellent, Past, and Mark Master Masons; the High Priest, King, and Scribe, for the time being, to act as the Master and Wardens of said Lodges.⁵⁹

Thus I have detailed the chief varieties in the different systems of Royal Arch Masonry. My reason for being thus par-

⁵⁶ Dalcho says that, in America, they communicate the secret of the chair to such applicants as have not already received it previous to their admission into the Sublime Lodges; but they are informed that it does not give them rank as Past Masters in the Grand Lodge.

⁵⁷ As Morin was a Grand Inspector-General of the Continental degrees, he would have conferred the Royal Arch in his consistory if he had not found it practised under the sanction of blue Masonry in England; which is a presumptive proof that a regular Grand Chapter of the Royal Arch had been formed by the ancients in 1764.

⁵⁸ Monitor, p. 178.

⁵⁹ In constituting a new Chapter, the Grand High Priest uses the following expressive form:—"By virtue of the high powers in me invested, I do form you, my worthy companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such other things as thereunto may appertain; conforming in all your doings to the constitution of the General Grand Royal Arch Chapter; and may the God of your fathers be with you, and guide and direct you in all your doings."

ticular is, to show that the differences are organic, and consequently the degree cannot be of any great antiquity; for if it were, there would exist more uniformity in practice, as is the case with the symbolical degrees, which may undoubtedly claim a very ancient origin. I am afraid, however, that those Brethren and Companions who have been in the habit of valuing the Royal Arch on account of its antiquity, will be sadly disappointed to find it thus shorn of one of its brightest attributes.⁶⁰ But there is rather cause for congratulation than regret; for what can be fairer or more desirable than truth? The degree loses none of its excellencies by being shown to be of modern origin. If its claims to antiquity were not well founded, its advocates were maintaining a fallacy; and often found themselves in a dilemma when proofs were demanded, which it was impossible to produce. The above arguments will remove many doubts, by at least placing the matter in a clearer point of view, even if they be not allowed the merit of absolute demonstration. And as the case has been candidly stated, without any offensive reflections on the parties concerned in the transaction, who, it is believed, were conscientiously persuaded, that the design would confer dignity on the Order, no exceptions can be taken, on the score of partiality, to the end I have had in view, which is the discovery of truth.

In this letter, my dear sir, I have been anxious to clear up this dark problem in the history of Masonry; and if I have been successful, the time I have employed in the investigation has not been ill bestowed. At any rate the hints I have thrown out may be of some use to others in discovering the origin of this sublime degree; and even in that case, the labor and research have not been altogether misapplied. If I have led the enquiries into a proper track, I shall have accomplished that which will shield me from censure.

⁶⁰ I find myself in the same predicament as Sir William Drummond describes in his preface to the *Origines*; when he says, "In questions unconnected with sacred and important interests, men are rarely very anxious to discriminate exactly between truth and fiction; and few of us would, probably, be much pleased with the result, could it now be certainly proved that Troy never existed, and that Thebes, with its hundred gates, was no more than a populous village. It is, perhaps, still with a secret wish to be convinced against our judgment, that we reject, as fables the stories told us of the Grecian Hercules, or of the Persian Rustem; and that we assign to the heroes and the giants of early times, the strength and stature of ordinary men." So it is with our Royal Arch. We wish to be convinced, even against our judgment, that it is an ancient degree, because our prejudices have long cherished so pleasing an idea.

Interdum speciosa locis, morataque recet
 Fabula, nullius veneris, sine pondere et arte,
 Valdius oblectat populum, meliusque moratur,
 Quam versus inopes rerum nugæque canoræ.⁶¹

It must be evident to you, my dear friend, and to every candid reader, that in these suggestions I have been actuated by no other motive than those which have influenced a long and active life in the cause of Freemasonry; viz.,—a high veneration for its sublime qualities; a love of its principles, not to be subdued by any earthly influence; and an arduous desire to remove every objectionable impediment. I have devoted the humble talents which I possess, to the dissemination of its beauties, under many disadvantages; and I trust that I have contributed, in some slight degree, to increase its influence, and promote its popularity in the world. In my anxiety to place it on the pinnacle of true greatness, based on Charity, crowned with Wisdom, Strength, and Beauty, and receiving the universal testimony of human applause, I have been induced to investigate its claims to public approbation; because I think it is fairly entitled to that flattering eulogium which was pronounced on the writers of the English Augustan period of literature. "Such an institution as this, in a Roman age, would have been more glorious than a public triumph; statues would have been raised, and medals would have been struck in honor of its supporters. Antiquity had so high a sense of gratitude for the communication of knowledge, that they worshipped their law givers, and deified the fathers of science. How then must they have acknowledged services like these, where every man grew wiser and better by the fine instructions."⁶²

Believe me to be my dear Sir,

Your faithful Brother,

GEO. OLIVER, D. D.

Scopwick Vicarage, Nov. 5, 1846.

⁶¹ Hor. de art. Poet. v. 320

⁶² From an Essay sacred to the memory of Sir Richard Steele.

MASONRY AND A BALL ROOM.

BRO. MOORE:—A ball was held last evening by the brethren, at which, I am told there were many distinguished and highly respectable guests, who were not members of the "mystic tie." Not being there myself, I cannot say whether it passed off harmoniously or otherwise; but one thing I think, I may say with confidence, the highest masonic authorities would discountenance all such application or appropriation of Freemasonry. I cannot, for myself, see what Freemasonry has to do

with such scenes, nor how any Master can, with a view to the great lights by which his course should be guided, suffer the jewels and clothing of his Lodge to be mixed up in a ball-room with the scenes usually exhibited there. Although during the past year much work has been done in the Lodge here, I have my serious fears that the engrafting the follies of a ball-room on the fraternity will mar its character in the eyes of the wise and thinking part of the community, and that in the ensuing year, it will be found that such unnatural associations will cause a very serious change to come over the public mind in reference to the character, bearing, and tendency of the Order. I really grieve for such a desecration of the anniversary festival of our patron Saint. What is there in such exhibitions in accordance with the writings of St. John? If I am wrong in my remarks I am ready to stand corrected; but I wish it known that there are Masons who never did, and never can, so forget the great truths taught by our time honored institution, as to sanction, countenance, or approve of any such misapplication of Freemasonry.

Yours fraternally, M.

Of all the Saints in the calender, John the Evangelist is the last to be invoked as the presiding genius of a ball-room. We, as Masons, venerate the Evangelist; our Lodges are dedicated to his name, and memory, and virtues. His writings are pregnant with instructions in moral masonry, and his teachings constitute a portion of the "great light" which is to guide our faith and practice in the journey of life. But is there any thing in the writings of St. John, or in his character, or the spirit he manifested, or the course of life he pursued, at all congenial to the spirit, and vanity, and festivity of a ball-room? How would it look to see a ball-room dedicated to the *memory of the holy St. John*? Or how would it answer to take his "Gospel," or his "Epistles," into a ball-room, and spread open their pages, and see whether they contain any sanction of those festivities? Masonry and a ball-room! What a union! How unnatural and uncongenial! We are aware that such things are practiced in Europe; but however willing we should be to follow the lead of our elder brethren in some other matters, we must respectfully decline where reason, propriety, and the fitness of things are so decidedly against them as in this case.

We once heard of a ball-room, not a thousand miles from where we now write, decorated with the banners of a neighboring Lodge and Chapter, which had been borrowed for the occasion. It is known to all, that the motto of Royal Arch Masonry is "Holiness to the Lord;" and that these words are prominently upon the principal banner of the Chapter. We leave our readers to judge of the fitness and appropriateness of the decoration of that ball-room. At the head of the hall, in large letters overlooking the festive throng, were the words "HOLINESS TO THE LORD!" While the gay company were dancing to the sound of

music, and spending the night in revelry and amusement calculated to drive away every thought of God and holiness, there flamed above them, and exposed to the gaze of all, the most solemn injunction of the Bible! And that brought there for the purpose of *decorating* the room—the *ball-room!*

We have only to say in conclusion, as our views are desired, that Masons, in their masonic character, should never go where they cannot with propriety carry the bible with them. That book is their light, to enlighten their way and guide their steps. Without it they are in the dark,—and in *danger*. The Bible in a ball-room! “Holiness to the Lord,” the motto of a throng of dancers! If such things had not taken place, we should not dream of the possibility of their occurrence.

ED. REVIEW.

INSTALLATION OF A MASTER.

BRO. MOORE:—

A very serious and grave question came up yesterday before the brethren as to the proper manner of installation of a new Master. Some asserted that the Master should be installed in a Lodge of E. A., but those who were better acquainted with the usage and practice in England and Ireland, asserted that the newly elected Master could only be installed in a Lodge of Past Masters. The Past Masters, on the late Master insisting upon the installation being gone through in an E. A. Lodge, all, or nearly all, quitted the room, refusing to be present at any such work. Your correspondent and several other brethren here wish for your opinion on the subject as to what is the proper course. Our newly elected W. Master showed a most praiseworthy spirit on the occasion, and to meet the views and feelings of the Past Masters who objected to the former course, submitted to be installed a second time by a Lodge of Past Masters—but we wish to hear from you in the Review. It may guide others who may fall into a similar difficulty, although I have never heard of the like before.

M. MAGILL.

London, Canada West.

The preparation of a new Master to preside over his Lodge, can only be attended to in a Lodge or convocation of Past Masters. He *must* have the degree of Past Master, before he can be installed; and that degree can only be given as above stated.

But the *ceremonies* of installation, including the investiture and charges, can as well be attended to in an E. A. Lodge as in a Master's. Indeed it is very common in the United States to do it in public. The statement and queries of our correspondent are obscure. If he means by “the proper manner of installation of a new Master,” the ceremonies peculiar to the P. M. degree, then it can neither be done in an E. A. or

a Master's Lodge, but *only* in a Lodge or convocation of Past Masters. If he has reference to the charge and investiture merely, then it can be done in either, or in public. The nature of the case renders it difficult to be explained in print, but we think those interested will understand us. The Grand Lodge of Ireland, however, under which the above Lodge works, may have a different usage or regulation.

EDITOR REVIEW.

For the Masonic Review.

DESULTORY THOUGHTS---NO. 3.

Continuation of remarks on the Catholic principles of the Freemasonic Institution—deviations therefrom—two extremes to be avoided—Landmarks and Constitutions defined—Error of some of our Clerical Brethren—Dr. Oliver and the Doctrine of the Trinity.

The position laid down in my last number respecting the Catholic character of our Institution touching forms of religious faith, may perhaps be deemed supererogatory, and too well settled to admit of any question. To reiterate the cardinal principles of our order, however, can do no harm : indeed it may be argued that to expatiate upon or illustrate these principles, is not only expedient but a duty. Let us have "line upon line and precept upon precept," sooner than suffer any thing like derilection of these principles to take place, or even coldness and indifference or doubt to become insinuated into our thoughts, feelings, or actions in regard to them.

From certain indications I have noticed within a few years past, not only in some parts of Europe,* but also in our own favored land, I am led to fear, that we are not without occasion for serious reflection on matters germane to the subject before us. I have gathered some of these indications from published reports, and others from personal observation. Not long ago I attended a Masonic funeral in the interior of this State, when interpolations introduced into our usually received funeral services, by a well-meaning brother who conducted the ceremonies, gave rise to a remark from one of the profane, which I overheard, that he "never knew before that Masonry had so much of sectarianism about it;" thus charging upon the institution the fault of a member of it. And in the course of my occasional visits to Lodges in several of the States, within a few years past, I could not avoid noticing in their formulas, not a few departures from the original Catholic faith once delivered to our freemasonic forefathers.

*The reader will here readily call to mind the conduct of the Prussian Lodges towards their Jewish Brethren, and other similar instances of deviation from the Catholic principle we are advocating.

This is an extreme to be avoided by all means. But it is a venial fault in Lodges where all the members profess the christian religion, in comparison with the opposite extreme.—There is cause for real alarm when any “rite” or mode of “work” slurs over or entirely omits the inculcation of important lessons and duties in the ritual of initiation; the *first*, and one of the greatest of which is implied in the instructions given in connection with the prerequisites of a candidate.*—Reader, are you aware that portions of such a rite are practised in this country? That such a mode of work is a reality?

The Landmarks and Constitutions of Freemasonry, what are they? Indisputably, the former are the *marks* set up to determine the extent and limits of the prerogatives or rights, jurisdictions and powers, obligations and duties of Freemasons.—The latter are the written and unwritten elements or *constituent* principles of their order—the fundamentals which *constitute* its essence—the unalterable laws by which it is or should be governed. Will it, can it be denied, that religion as above defined is an essential principle in freemasonry? I think not. Is it not equally clear that bigotry and narrow-minded sectarianism are repugnant to a fundamental tenet in Freemasonry, as well as Christianity?

There are many excellent members of our order not strictly obnoxious to the charge of bigotry or sectarianism, who promulgate in a Lodge, or to a freemasonic audience, truths (they may be) only adapted to the pulpit or the congregation of a religious sect. The Brethren to whom I refer, are those who from their position in life, vocation and talents, are looked up to as Counsellors and rulers in our order. Such things are generally done in good faith and with the best of motives. I am, therefore, loth to speak of them in any way that may savor of censure. But I must say, that probably in consequence of the constant trains of thought their peculiar creeds induce, and from a sense of what they conceive to be a duty in their public discourses, they are apt to lose sight of the catholic character of our “ancient,” “free” and “universally accepted” order. This is an error that obtains with some of our clerical brethren. Two instances of the kind occurred lately, as disclosed in printed addresses, delivered on the 25th of June last. The late Rev. Thaddeus Mason Harris, Grand Chaplain of the G. Lodge of Massachusetts, was remarkably free from this error;

* I am here reminded to present to the “working brother” the following passages from the “law sacred” to the Jew as well as the Christian believer.—“Blessed is the man that maketh the Lord his trust. In all thy ways acknowledge him and he will direct thy paths.” “He that feareth the Lord and obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the Lord and stay himself upon his God.”

and his discourses (now out of print) are perfect models worthy of especial imitation and study.

One leading and favorite idea with the Rev. Dr. Oliver, and which stands out in relief in almost every book he has written, is the doctrine of the Trinity. He labors to show, in opposition to Bishop Wharburton, before referred to, and many other distinguished authors I could name, that Egyptain, Tyrian, Grecian and Roman Freemasonry taught this doctrine; and that many of the freemasonic types and emblems at present portrayed on our charts, are expressly designed to shadow forth the same doctrine. In my opinion, the arguments he adduces to establish this postulate, are far-fetched and inconclusive.

In the Rose Cross and some other high degrees, which may be denominated "Christian," I admit that some color of reason may be found in the peculiar allegories and symbols which belong to them, to favor his views; but we are now discoursing on the "ancient craft" degrees. The text for comment, is furnished by the October number of your Review, (as before observed,) and to that I will confine myself as to any thing further I may say on this head.

G. F. Y.

Schenectady, N. Y., Nov. 7, 1849.

OBLIGATIONS OF MASONRY.

BRO. MOORE:—In my intercourse with the Craft, I frequently hear complaints of want of fidelity on the part of some one else. There are some brethren among us that are constantly harping on this subject, and continually making complaints that others do not act as Masons should. Such complaints generally have reference to the treatment the individual himself has received at the hands of some brother. A. has been guilty of this, and B. has done that, and C. has violated his plighted faith, and E. deserves expulsion from the Order, as he has proved himself unworthy of being trusted. I scarcely ever meet with these brethren but they are uttering their lamentations, and bewailing the *want of fidelity* of some one or more.

I have also noticed that these very individuals, who are always complaining of others, are the least apt to *try* their *own* work, to ascertain if it is *square*. They are extremely excitable, frequently thrown into a violent passion by the most trivial causes; are illnatured and repulsive in their manners, and not unfrequently so far forget their duty as Masons as to take the name of the Deity in vain! And yet all the while inveighing against others for their neglect of masonic duty! I don't know how it is with you who live in a great city, where you are constantly listening to masonic instruction, but such is the case with us in this corner of the land.

A constant recurrence to these things has induced me to reflect a good deal on Masonic duty, and I should like to utter my thoughts through the Review, as that is (or ought to be) read by every Mason

who is seeking after Masonic knowledge. Our duties, it seems to me, are of a two-fold nature, *fraternal* and *filial*. We have duties which we owe to each other—to our brethren of the Order, and these duties should by no means be neglected, or our obligations to each other be violated. But we have *filial* duties also, which we owe to God. As Masons, the duties we owe to God are as sacred as those we owe to each other, and I don't know but much more so. If the obligations of a child to its parent are stronger than those it is under to a brother or sister, then are the obligations a Mason is under to the Supreme Being, of a much more binding character than are his fraternal duties. Now, the individuals I referred to above, think it a most heinous offence if a poor brother fail to pay them five dollars against the day promised, no matter how reasonable his excuse may be. Yet they can fly into a fury, and curse and swear, and in various ways violate their fealty to God, without any compunctions of conscience whatever! I take it that the sin against Masonic law is as great in the latter case as in the former, and *much greater*. But while these good brethren are extremely careful to exact the strict performance of every Masonic duty to themselves, they entirely neglect their *own* duty to God. These things, it seems to me, ought not to be so; and I wish, Bro. Moore, you would remind them of these improprieties. While they require others to be faithful to them, they should set the example, and not render themselves liable to a heavier censure. They might perhaps listen to you, though they may not regard my admonitions, although I have passed through all the degrees, and am now a

TEMPLAR.

We think the admonitions of a "Templar" are well-timed and forcible, and trust they may have their proper influence. We fear this trait of character is not confined to the circle where "Templar" moves; we have noticed such things in other places, and regretted them. Should the admonitions of our correspondent be unheeded, we hope he may speak out still more plainly next time.

ED. REVIEW.

LODGES UNDER DISPENSATION.

DEFIANCE, O., January 3d, 1850.

C. Moore, Esq., Ed. "*Masonic Review*":—

I wish you would set forth in the February No. of the "Review" the powers of a Lodge acting under Dispensation. One of the most important items is, to ascertain whether Masons made by such a Lodge will, or do have a right to vote in such Lodge, and whether Masons who were made at some other Lodge can become members by signing our Constitution and By-Laws, and be allowed to vote, and in fact, whether any one save the petitioners can be allowed to vote, whilst said Lodge is acting under Dispensation. By answering this either through the Review or letter, you will confer a great favor on your friend and Brother.

D. T.

A Lodge under Dispensation has all the powers of a chartered Lodge, for a limited time, except that of electing officers and being represented

in Grand Lodge by their own Delegates. They may admit new members, as other Lodges; and the members made by such Lodge have the same right to vote as though the Lodge were chartered.

A Lodge under Dispensation is, to all intents and purposes, a regular Lodge, invested with all the rights, and clothed with all the powers they could have under a Charter, with the above exceptions. It is a Lodge in its minority—on trial, and it reports its work to the ensuing Grand Lodge. If that body is satisfied with the samples given, that the members are worthy and sufficiently skilled to be entrusted with a charter, it is granted; and then the rights and privileges which they enjoyed before are made perpetual, and they can elect their own officers and send their Delegates to the Grand Lodge.

ED. REVIEW.

GLAD TIDINGS.

It will be seen by the following extract from a letter, from a friend in Louisiana, that there is at last a fair prospect of peace again prevailing among the Craft in that State. This news has afforded us much satisfaction. None has regretted more the unfortunate difficulty that has so long existed among the brethren there than ourself;—and it affords us real pleasure to herald the prospect of returning peace. We have heretofore spoken freely in reference to the matters in dispute, and have urged upon the brethren there to adjust the difficulty;—for we have always thought it an easy matter to accomplish this. A little yielding of preconceived notions, and a recurrence to the fundamental laws of the Order, would set all right. We are glad to hear the notes of returning “friendship and brotherly love,” and trust that all hearts may again mingle into one. But hear what our correspondent says.

ED. REVIEW.

LAFAYETTE, LA., *December 28th, 1849.*

DEAR BROTHER:—Yesterday was a glorious day for our beloved Order in Louisiana; the oil of joy has been poured upon the troubled waters, and in our procession were seen members of the new and old Lodges, walking arm in arm, showing that every ill-feeling which heretofore existed, was buried in oblivion. The dinner was presided over by the two Grand Masters, Bros. Gedge and Herman. This union arises from the fact that the old Grand Lodge has suspended the rule adopted by them prohibiting an intercourse, with a view to settle our family difficulties, which will be finally accomplished in a few weeks.

Yours, fraternally,

W. A. ARMS.

Since the above, the following has come to hand from a particular friend in the interior of Louisiana. We regret that we cannot be pre-

sent on so interesting an occasion; but shall share the mutual joy of all consequent upon a re-union upon a permanent basis of "brotherly love and friendship."

ED. REVIEW.

JACKSON, *December 29th*, 1849.

BRO. MOORE :—I rejoice at the brightening prospect of a speedy settlement of the difficulties which have existed so long in this State among the Masonic fraternity. On the 20th inst., at an extraordinary meeting of the Grand Lodge of Louisiana, the following Resolutions were adopted :

Resolved, That the execution of the resolutions heretofore adopted by this Grand Lodge, interdicting Masonic intercourse between the Masons owning allegiance to this Grand Lodge and those owning allegiance to the body styled Louisiana Grand Lodge, be and is hereby suspended for the term of sixty days.

Resolved, That the Grand Secretary be instructed to notify the above resolutions to the different Lodges under the jurisdiction of this Grand Lodge."

The above is a true copy of the original addressed to my Lodge by the Grand Secretary. Again I rejoice!—and I say rejoice with me my Brother, for the door is now opened—a free interchange of opinions can and will take place, and on the fourth Saturday in January next, (1850,) our Grand Lodge holds its first annual session in the city of New Orleans, at which time and place I look for a full, perfect, and satisfactory adjustment of all our difficulties. May this be realized, is my sincere prayer. I am convinced that you, my dear Brother, will give the hearty response—"so mote it be."

You have long promised a visit South,—could a better time, or greater inducements be held out, than the present.

Meet with us at our first annual session, on the fourth Saturday in January 1850, and help us to unite the building in one common mass. Me thinks I hear the hearty response—"I will try."

Yours, fraternally,

G. W. C.

SPRINGFIELD LODGE, NO. 43, INDIANA.

We were invited to be present and install the officers of the above named Lodge, on the 16th of the present month, January. The Lodge is located in the Eastern part of Franklin Co., Indiana, not far from the Ohio State line. The country in that vicinity is high and healthy, and is filled with an industrious, kind, and hospitable people; a people who support good schools, attend their churches, cultivate the moral virtues and the christian graces, and enjoy the present life, while they are not neglectful of the interests of a life to come. In the midst of this population there has existed, for some years, a small but faithful Lodge of Masons. We are strongly inclined to regard it as the *model* Lodge of that noble State; though we mean no disparagement to any other of the excellent Lodges in Indiana.

In obedience to the invitation, we repaired to Rochester, on the White Water canal, where Bro. Larue met us with a carriage and took us to his own house in Mt. Carmel. There we were warmly welcomed and kindly cared for by his excellent wife, and pressed to make our home with them while we remained in the place. Owing to previous engagements, however, we were compelled to compromise the matter between several friends ; and in the company of Bros. Larue, Simonson, Chase, and their excellent and amiable families, the time passed pleasantly and quickly away.

At one o'clock on the 16th, the members of that, and a few from neighboring Lodges, met in Mt. Carmel and proceeded in a body to the Presbyterian Church, where, after an appropriate prayer by Rev. Bro. Lanius, we proceeded to install the officers of the Lodge in ancient and proper form.

Previous to this, however, we were requested by a Lady, Mrs. Simonson, to present to the Lodge, in her name, a full and beautiful set of Jewels, which she had ordered made at her own charge, expressly for that purpose. The Jewels were accompanied by the following letter, which, in presenting the Jewels, we read to the Craft and the assembled citizens.

MT. CARMEL, Ind., January 16th, 1850.

To the Officers and Members of Springfield Lodge, No. 43, of Free and Accepted Masons :—

GENTLEMEN :—The undersigned has long entertained a special regard for Ancient Freemasonry, and feels a particular interest in the welfare and prosperity of your Lodge. Believing it is your object to do good, to wipe the tear from sorrow's eye, to feed the hungry, clothe the naked, and bind up the wounds of the afflicted ; and especially that woman—*suffering* woman, never applies in vain for help to a Mason or a Mason's Lodge, I *can* but approve your course.

Understanding that you were destitute of the usual and needful Jewels for a Lodge—and desiring to show my approbation of your course, and encourage you in your Masonic labors, I beg to present you with a set of Jewels which I have ordered made especially for that purpose. The only condition on which I present them is, that, as a Lodge, you pursue, indefatigably, the legitimate objects of Masonry, and that you never allow the widow, the orphan, or the virtuous in distress, to appeal to you in vain.

Very respectfully, CATHARINE SIMONSON.

After presenting the Jewels, the following Resolutions were offered by Bro. Chase, and unanimously adopted :

Resolved, That Springfield Lodge, No. 43, accept the set of Jewels presented to it by Mrs Catharine Simonson—and *on the conditions expressed in her letter*.

Resolved, That a committee of three be appointed to transmit to Mrs. Simonson the thanks of this Lodge, together with a copy of these Reso-

lutions; and to assure her that *she*, at least, shall never want a *friend* while this Lodge retains a *member*.

Resolved, That these Resolutions, together with the letter of Mrs. Simonson, be entered at length upon the minutes of this Lodge, and a copy thereof published in the Masonic Review.

After investing the officers with their appropriate Jewels, and delivering to the Craft some fraternal advice, the ceremonies were closed by a benediction from Bro. Lanius, and all retired to their homes. The occasion was one of much interest, and we shall long remember our visit to Springfield Lodge with pleasure and satisfaction. We trust the *conditions* on which the members accepted the Jewels will not be forgotten; and that while they look upon the emblems, the gift of fair hands, they will practice the virtues they teach, and—remember the giver.

ED. REVIEW.

For the Masonic Review.

SUPREME GRAND COUNCIL OF THE 33d.

GRAND EAST, NEW YORK CITY.

Supreme Grand Council of the 33d and last degree—"ancient and accepted rite"—for the Northern Masonic District and Jurisdiction of the United States of North America.

At various meetings of this Supreme Body during the year 1849, warrants of Constitution passed its seals for the establishment of "Ineffable Lodges of perfection," and "Grand Councils of Princes of Jerusalem," as follows:

For an "Ineffable Lodge of Perfection" to be held in the town of Stonington, in the State of Connecticut.

For an "Ineffable Lodge of Perfection," and a "Grand Council of Princes of Jerusalem," to be holden in the town of Newport, in the State of Rhode Island.

List of Brethren who, during said year, have been admitted, proclaimed, and acknowledged, members of this jurisdiction, to wit:

P. OF J.—16th.

William Hyde; Calvin G. Williams; George E. Palmer; Benjamin Pendleton; Cyrus B. Manchester; Justin Redfield; Anson T. Colt; John F. Houdayer; Joseph H. Horsfall; James Coggeshall.

ROSE †—18th.

Rev. Julius M. Willey; Henry Stuart, late of Dublin, (Ireland); Sewall Fisk.

S. P. R. S.—32d.

Francis Amy; Eliphlet G. Storer; William E. Sanford; Francois Turner; Robert R. Boyd; Jeremiah Bliss; Nathan H. Gould; Henry D. DeBlois; George B. Knowles; Samuel V. Mayberry; John D. Dennis; Elisha S. Kenyon; Gilbert Chase; Benjamin J. Tilley; Ara Hildreth; Joseph W. Hazard; James G. Topham.

By command,

Dues meumque jus.

G. F. YATES,

January 1st, 1850.

Mo. Ills. Insp. Lieut. Gr. Commander, &c.

OLIVER'S LANDMARKS.

BROTHER MOORE:—When can you issue the 2nd vol. of Dr. Oliver's "Historical Landmarks of Masonry."* I have been favored by a Bro. with the perusal of both volumes, English edition; but I am not yet satisfied, nor do I expect to be, with a second nor even a third reading.

I want it constantly at hand, as a book of reference. It is a rich treasure of Masonic lore, from which no one need "go away dissatisfied," the possession of which no Mason should deny himself, however poor.

The price at which you propose to publish the work, being less than one-half the cost of the English edition, places it within the reach of all. Indeed its appearance from the press is providentially opportune—giving as it does a correct account of the essential principles of Masonry—their wise and happy adjustment, into an organized Association at the building of the Temple—the more full development of them under the Ancient York Rite, together with a clear exposition of the Landmarks and irrevocable laws of the Order, with an unmistakable reference to certain * * * * * valuable to Masons only; renders the work essential in the adjustment of those differences of opinion, that from time to time arise among the fraternity; and that for want of such a standard, are often slowly reconciled.

Respectfully and fraternally,

WM. FIELDING.

FRATERNAL CORRESPONDENCE.

LEBANON, Ohio, Dec. 26th, 1849.

DEAR BRO. MOORE:—We are doing a large business ever since the sitting of the Grand Lodge, and the more we do the more we have to do, with the tall young "Cedars of Lebanon." Fine timber, Lodge harmonious, treasury full and running over; the orphan's cry is hushed, the tears of the widow have ceased to flow, and for this our warm affections glow with gratitude to Him whose "wisdom inspired the great Institution," whose "strength shall support it till nature expire, and when the Creation shall fall into ruin, its beauties shall rise through the midst of the fire."

Fraternally yours,

SAMUEL GLENNY.

NEW ALBANY, Miss., December 19th, 1849.

BRO. C. MOORE:—Masonry seems to flourish in this region, and the fraternity pursues an even, orderly, quiet and brotherly course of conduct, and receives cheerfully into fellowship those who are deserving and qualified—and petition for initiation in the proper manner; and at the same time rejects deliberately and decidedly all who are undeserving, and are not possessed of the right qualities. I think I shall send a few more subscribers names to your valuable Review, in a short time. If

* In a few months.—EDITOR.

you have any valuable and instructive Masonic history or publications, I should be pleased to furnish myself, as I need information, and would gladly receive more light than I have.— Hoping that our good, orderly, and well conducted Institution may flourish and march onward and upward, in the noble cause of moral reformation, I have the pleasure to subscribe myself,

Very respectfully yours, &c., C. T. BOND.

DEFIANCE, Ohio, December 18th, 1849.

DEAR BRO. MOORE :—I am happy to inform you that we have organized a Lodge at this place, bearing the name of TUENDAWIE* Lodge, No. —.

The officers are, James M. Elder, W. M.; Ephraim A. Greenlee, S. W.; Jacob J. Green, J. W.; James Cheney, Treasurer; D. Taylor, Secretary; P. Zimmerman, Sen. Deacon; J. M. Richards, J. D., *pro tem*, acting; Joram Allen, Tyler; (M. H. Curtis is the elected Junior Deacon, but he has left this place.) The officers are all good men and true, and those who will do honor to the Craft.

“COL. LEE’S WIDOW.”—Some time since, I noticed in the Review an article in relation to a woman who was imposing on our brethren in Indiana, and passing herself for the widow of Col. Lee;—this enlisted the sympathies of the members of Lodges at various places, and procured her money. Some two months since I saw the *widow*, (but no longer a widow,) flourishing under the cognomen of Mrs. Owen, having married a man by that name in Champaign Co. Mr. Owen’s wedded joys were very short, however, for he had scarcely got himself settled for a long and happy life, when the Irishman, spoken of in the Review, made his appearance and claimed the bride.— They took up their line of march for the North-east portion of this State. It is to be hoped that the brethren will keep an eye on them and pass them round. Fraternally, D. TAYLOR.

ROCHESTER, Ind., December 27th, 1849.

BRO. MOORE :—Dear Sir—Last evening we had an Installation of officers of Fulton Lodge, of Free and Accepted Masons. We had a pleasant time—our officers are, J. J. Shryock, W. M.; L. K. Kendrick, S. W.; J. H. Staily, J. W.; D. W. Jones, Treasurer; L. N. Bogarth, Secretary. Although we cannot boast of much work or great acquisitions to our Lodge, for the last few months, yet we are proud to say that what few members we have, are of the right stripe, and that we know nothing else but harmony amongst us. My particular object for addressing you this line, is to request you to correct, through the Review, an

* The junction of two rivers,—*Indian*.

error, or rather a difficulty that exists in directing Communications to our Lodge. We have a Lodge of I. O. O. F. called the Rochester Lodge, No. &c., For distinction, we called ours Fulton Lodge, No. 79. Letters are frequently addressed to Rochester Lodge, designed for the Masonic Lodge or Fulton Lodge. You will please inform the Brethren, through the Review, to direct to Fulton Lodge, No. 78, Rochester, Indiana.

Yours in Brotherly Love and Truth,

JOHN J. SHRYOCK.

TOLEDO, *November 16th, 1849.*

BRO. MOORE,—Dear Sir : Enclosed I send you two dollars, (say \$2,) for two copies of your very valuable and well conducted Review, which you will please send as below.

I shall endeavor to get some more subscribers for you—for all those who have read your publication seem to take great delight in it,—the reading matters are very instructive and interesting to all good Masons, and particularly to young and inexperienced brethren.

We have had a Lodge here for the last three years, and are doing a very prosperous business. Our present officers are D. McBain, W. M.; S. L. Collins, S. W., and J. M. Whitney, J. W. We have also a Chapter and Encampment here, both of which are doing well. Yours, in fraternal bonds, J. L.

INAUGURATION.

AUSTIN, Texas, December 15th, 1849.

BRO. MOORE :—I have learned, within an hour or so past, that the Masonic Fraternity, together with the Sons of Temperance, &c. &c., will be invited to unite, in their several organized capacities, by a resolution of our Legislature, in the ceremonies of the Inauguration of our Governor Elect. And as my views seem to conflict with those of some of my brethren, as to the propriety of such a course, will you please give your opinion on that subject, in the Review, for the benefit of the Craft.

Fraternally, yours,

G.

Masonry has a mission of its own, and if she accomplish that it will be enough. We can see no particular *harm* in uniting with others to witness the Inauguration of a Governor, but we can see no *propriety* in it. Individuals can witness the ceremonies, just as well as *citizens*, as though they were out as a Lodge in their Masonic character. The occasion is one for the *Citizen*, and not for the *Mason*. As a general rule, we think it best to avoid mingling Masonry with any thing else; and particularly do we object to using it as an ornament to adorn a festive occasion. The brethren, however, must please themselves in these matters.

ED. REVIEW.

CALIFORNIA CORRESPONDENCE.

PANAMA, NEW GRENADA, Dec. 10th, 1849.

To C. Moore, Esq., Editor of the "Masonic Review."

DEAR SIR AND BROTHER:—It no doubt will be gratifying to the "Masonic World" to learn that the Fraternity here, en route for California, are extending the "sphere of their usefulness." Meetings have for weeks past assembled at the "Washington House," and under the guiding influence of the Order, have rendered much valuable and brotherly assistance, more particularly to such of the "Craft" who unfortunately have been attacked by sickness or poverty. It is a pleasure to know and feel all this, and it is very possible ere long a "Lodge" will be erected here to the service of the "Architect of the Universe."

I beg, in the name of the Fraternity here, to recommend Bro. J. Harrison Smith, a Merchant here, to the notice of any of the Craft travelling through Panama, as he is truly a "Mason," independant of being at all times willing and ready to give information on points which "a stranger in a strange land" naturally requires. Sir Knight E. Garst, of Reed Encampment, Ohio, is Chairman at present, but with myself will shortly leave, and it is to be hoped his mantle will fall on a successor equally as zealous as himself.

The health of the Fraternity at this moment, thanks to God, is reported good by the committee of health. May it continue so!

I find there is every probability of the Order flourishing in San Francisco, as Bro. Yale, of Florida, has carried out a Dispensation with him, "to open and constitute a Lodge;" and from his "Masonic," as well as his literary acquirements, I feel assured he will be a "*Bright Star in the East*," and I hope to find your valuable "Review" go into very extensive circulation there, as no doubt it will be of much service. I shall from there drop you a line, and till then,

I am, fraternally, yours, B. D. HYAM,
Sec'y, pro tem, to the Panama Masonic Relief Committee.

MASONIC REGISTER.

St. John's Lodge, No. 209, London, Canada West.—Chas. B. Hewitt, W. M.; James Daniels, P. M.; Mat. Magill, Chaplain; Wm. Moore, S. M.; Thos. Francis, J. W.; Alex. S. Abbott, Sec'y; W. Gordon, Tr.

New Albany, Miss., Joseph Warren Lodge, No. 71.—C. T. Bond, W. M.; J. A. Wear, S. W.; W. A. Jones, J. W.; B. Foster, Tr.; B. C. S. McAllister, Sec'y; S. B. Carson, Chaplain.

Mad River Lodge, No. 161, West Liberty, Ohio.—Stated meetings, Wednesday, on or before each full moon. W. B. McIlvain, W. M.; Z. B. Tenny, S. W.; H. M. Black, J. W.; — Parker, Sec'y.

King Solomon's Lodge, No. 83, Akron, Ohio.—S. W. Bartges, W. M.; C. W. Tappan, S. W.; L. M. Cobb, J. W.; J. W. Stephens, Sec'y.

Washington Chapter, No. 25, same place.—Samuel Robinson, H. P.; Samuel A. Wheeler, K.; S. W. Bartges, S.; L. N. Bruce, Tr.; W. J. Stephens, Sec'y.

Nelson R. A. Chapter, No. 35, Morgantown, Va.—George L. Ray, P. H. P.; H. Reed, H. P.; John Beck, K.; E. P. Fitch, S.; Isaac Scott, S'y.

Morgantown Union Lodge, No. 93.—George S. Ray, W. M.; E. G. Brooke, S. W.; M. R. Chalfant, J. W.; N. Gillespie, Sec.

Lodge No. 45, Pittsburgh, Pa.—Jas. S. Hoon, W. M.; Jas. Stevens, S. W.; D. Zimmerman, J. W.; Jas. A. Parkinson, Sec.

St. John's Lodge, No. 219, at same place.—A. Tindall, W. M.; A. Pritchard, S. W.; W. Douglass, J. W.; Thos. Oliver, Sec.

Franklin Lodge, No. 221, at same place.—A. Morris, W. M.; H. S. Magraw, S. W.; Jas. Kerr, Jr., J. W.; F. E. Votz, Sec.

Watertown, (N. Y.) R. A. Chapter, No. 59.—Orville Hungerford, H. P.; P. Mundy, K.; Chas. K. Loomis, S.; J. C. Pattridge, Sec.

Watertown, (N. Y.) Lodge, No. 59.—L. H. Brown, W. M.; W. H. Sigourney, S. W.; John A. Haddock, J. W.; Dewitt C. Gridley, Sec.

MARRIAGES.

In Bucyrus, Ohio, on the 20th December, by the Rev. Geo. S. Inglis, Bro. M. P. BEAN, Editor of the People's Forum, to Miss MARY GOVE, late of Boston, Mass.

Health and happiness to Bro. Bean and his young bride.

OBITUARY NOTICES.

DIED.—On the 7th day of December last, in Winchester, Ky., Mrs. MARY E. DUNCAN, formerly Miss Renton, of Ohio, and wife of Bro. Jos. Duncan, M. D., in the 25th year of her age. In the first vol. of the Review, five years ago, we announced the marriage of Mrs. Duncan to her now bereaved husband. How soon the winding sheet and the grave succeed the bridal robe and the marriage feast! Poor Mary—we knew her when a young and joyous creature, the path of life before her was a picture of bright skies and blooming flowers. Amiable, beautiful, and pious—

“None knew her but to love her.”

But already she sleeps in the cold grave, and her pure spirit, we have no doubt, dwells in a happier clime. We can but sympathise with the afflicted husband, and commend the three motherless little ones to the care of a “Father in heaven.”

ED. REVIEW.

DIED.—At Indianapolis, Indiana, on the — day of Nov. last, Bro. JACOB GLAZIER, a member of Centre Lodge, No. 23.

ALSO—At the same place, on the — day of Dec. last, Bro. WILLIAM QUARLES, a member of the same Lodge.

Bro. QUARLES was much beloved as a man and a Mason for the many virtues that adorned his character. He was also an eminent Lawyer; and in all the circles and associations with which he stood connected, his memory will be cherished, and his loss deplored.

At a meeting of Lancaster Union Lodge, No. 88, of Virginia, the following resolutions were adopted, and a request made that they be published in the Review. As they form an exception to our general rule, we here insert them.

ED. REVIEW.

A TRIBUTE OF RESPECT.

Whereas, it has pleased an over-ruling Providence to remove from our midst, our worthy and much respected Bro. JOHN F. GRESHAM, therefore

Resolved, That in this dispensation of an unerring and inscrutable

Providence, we bow submissively, believing that the winds will be tempered to the shorn lambs, and that our loss is his gain.

Resolved, That by his death "Lancaster Union Lodge, No. 88," is deprived of an apt and efficient Craftsman, (though by protracted indisposition prevented from participating with his brethren for some time past,) the community of an unassuming and patriotic citizen, his widow of an affectionate companion, and his family of a kind and tender protector.

Resolved, That we tender our warmest sympathies to his bereaved widow and relations.

Resolved, That the Secretary shall furnish the widow with a copy of these Resolutions, and also forward a copy of the same to the Editor of the Masonic Review, for publication.

EDITOR'S TABLE.

GENERAL QUITMAN.—We give, in the present No. a Portrait of this distinguished Brother, engraved on steel. The engraving is by Mr. Chas. A. Jewett, of this city; and as a specimen of his skill in this department of the fine arts, will, no doubt, add to his already high reputation as an Artist.

This Portrait is published as a testimonial of respect for Gen. Quitman, as a man and a Mason, by a number of his Brethren, of Natchez, Miss., where Bro. Q. resides. The compliment is as richly merited as it is handsomely and delicately bestowed. We feel a little proud that we can claim Bro. Q. as an Ohio Mason; he having been initiated in Hiram Lodge, No. 18, at Delaware, Ohio.—May he long live, an ornament to our Order and an honor to humanity, and be as successful at the helm of his noble State as at the head of his heroes on the plains of Mexico.

DEDICATION.—We hear it whispered that a strong effort is being made to complete the Grand Lodge Hall at Indianapolis, so as to Dedicate it in proper form at the next session of the Grand Lodge in May. We hope it may be so; and we know it *can* be done if the brethren in that State will come up to the aid of the building committee as they ought. Let the Hall be finished by that time, and then let the Craftsmen of Indiana meet from every part of the State to place upon it the cap-stone with shouting. *Now* is the time for prompt and vigorous action.

HOTEL FOR INVALIDS.—This Institution, located on the corner of Broadway and Franklin streets, in this city, was commenced in 1843, and has been in successful operation ever since. The attending Physicians are Drs. Taliaferro, Vattier and Avery, all of whom are of the mystic tie.

This establishment combines all the advantages of a well regulated Hospital, with the comfort and quiet of a genteel private Boarding House; and is designed to accommodate transient persons sick in our city, as well as those who have not families to minister to them when afflicted.

From the high reputation of the Medical Gentlemen having charge of it, we can heartily commend the Institution to the afflicted, in our city—either strangers or residents.

NAOLOGY.—On page 88, December No. of the Review, occurs the word "Anology." In regard to that word, our printer should have made it "Naology,"—which, it is said, signifies "the science which treats of and explains emblems and symbols." We make these remarks in justice to the writer of that article.

NEW YEAR'S GIFT.—At the usual time for New Year's presents, a gentleman from Indiana came into our office and laid down a large package, saying it was for us. On opening it we found three large rolls of the most *delicious butter* that ever came to the Queen City, and a note in a Lady's hand writing, which read as follows:—"Will Bro. Moore receive the accompanying package as a New Year's Gift?—C. Simonson."

Thank you, sister S. We accept it with a grateful heart. May you never be without a "friend who sticketh closer than a *Brother*."

BRO. TANNEHILL.—We deeply regret to hear of the continued affliction of this venerable brother, Editor of the Port Folio, at Nashville. We commend him to the kindness of Him who, in age, as in youth, "tempers the winds to the shorn lamb."

THANKS to our Grand Secretary for a copy of the proceedings of the Grand Chapter of Ohio, at its last session.

WAYNESBURGH, PA.—Proceedings in organizing the Chapter, in next No.

THE OLDEST YET.—We happened to remark recently to our good friend, Bro. Draper, on 4th street, that in our own McMillan Lodge was to be found the oldest Mason in the west. We alluded to the venerable Col. Johnston, who was initiated in the winter of 1794-5. Bro. Draper, however, now says that Lafayette Lodge, No. 81, in this city, is ahead of us. He has shown us a parchment Diploma belonging to Bro. Thomas Pool, of that Lodge, which bears date Sept. 4th, 1799. It certifies that Bro. Pool was initiated in "Union Cross Lodge, No. 61, of Halifax, in Yorkshire, England," on the 19th day of June, 1790. Bro. Pool is now living in this city, an active member of Lafayette, No. 81. We take back all we said, and yield the palm to Bro. Draper. May the blessing of Heaven rest on *all* these old Masons.

Cincinnati Masonic Directory for 1850.

N. C. HARMONY LODGE, No. 2.—Stated meetings, first Wednesday in each month. W. B. Dodds, W. M.; Chas. Massard, S. W.; Jno. D. Caldwell, J. W.; J. K. Smith, Sec'y.

MIAMI LODGE, No. 46.—Stated meetings, first Tuesday in each month. Wm. Bellows, W. M.; V. Oster, S. W.; W. McLain, J. W.; S. W. Reeder, Sec'y.

LAFAYETTE LODGE, No. 81.—Stated meetings, first Thursday in each month.—F. G. Phillips, W. M.; Isaac T. Martin, S. W.; Geo. T. Jones, J. W.; J. W. Shipley, Sec'y.

CINCINNATI LODGE, No. 133.—Stated meetings, last Thursday in each month. Thos. Salter, W. M.; H. Raper, S. W.; — Hart, J. W.; H. H. Stout, Sec'y.

McMILLAN LODGE, No. 141.—Stated meetings, last Wednesday in each month. Geo. B. Rohrer, W. M.; R. Cameron, S. W.; J. S. Unzicker, J. W.; J. G. Potter, S'y.

CYNTHIA LODGE, No. 155.—Stated meetings, first Friday in each month. A. Death, W. M.; Smith Betts, S. W.; C. J. W. Smith, J. W.; H. S. Applegate, Sec'y.

YEATMAN LODGE, No. 162.—Meets in Pendleton. Stated meetings, Wednesday on or before each full moon. J. W. Dunham, W. M.; C. Welsh, S. W.; W. Long, J. W.; O. B. Wiggins, Sec'y.

CINCINNATI CHAPTER, No. 2.—Stated meetings, first Monday in each month. J. Graff, H. P.; W. McCammon, K.; W. See, S.; S. W. Reeder, Sec'y.

McMILLAN CHAPTER, No. 19.—Stated meetings, last Tuesday in each month. P. Outcalt, H. P.; Thos. Salter, K.; Geo. B. Rohrer, S.; J. B. Ramsey, Sec'y.

CINCINNATI COUNCIL, No. 1.—Stated meetings, third Monday in each month.—W. B. Dodds, T. I. G. M.; P. Outcalt, D. I. G. M.; Thomas Salter, P. C. W.; S. W. Reeder, Rec.

CINCINNATI ENCAMPMENT, No. 3.—Stated meetings, second Monday in each month. C. F. Hanselman, M. E. G. C.; J. Graff, G.; Richard Conkling, C. G.; S. W. Reeder, P.; J. K. Smith, Rec.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, MARCH, 1850.

No. 6.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

MASONIC RELATIONSHIP AND DUTIES.

BY THE EDITOR.

And first, the relation we sustain to each other,—we are *brethren*. A distinguished Mason, writing to me recently, says “*Brother* is a *holy word*.” There is something associated with the term, which calls up the purest and holiest affections of our nature. Brother is the nearest relationship man may bear to man. The word is sanctified by its use among the ancient Prophets;—it is doubly sanctified by being used by the Saviour of man, and his Apostles. Among every people of every land, this term is applied to designate the children of the same parents; and among all nations it secures a kindliness of demeanor, a warmth of affection, an interest in each other's welfare, that no other relationship will—save that of Father and Son. The claim of brotherhood, even among the savage and uncivilized, is a guarantee and pledge of sympathy, of support and protection. This term we use to express the relationship of Mason to Mason—and we are not merely authorized to use it, we are *required* to use it. In the particular charges used by the Lodge of Antiquity in London, at present the oldest existing Lodge in the world, adopted in the reign of James the 2nd, about the year 1685, the following is the 4th in order.

“Fourthly, Ye shall call all Masons your fellows, or your brethren, *and no other names*.”

By the term “fellows,” we suppose is meant “equals,” and is synonymous with “brother,” for among Masons the word has a different application from that given to it by common use. The ancient Constitutions also authorize us to use this term both in form and spirit; it requires us, in the case of “true and faithful” Masons, to “respect them as brothers.” And I need not say to the Masons who read this, that in the whole vocabulary of the Order, both written and spoken, the use of this term is fully and universally sanctioned; until we can say to the Mason of every land, whether he be a prince or a peasant, as

the old Patriarch said to his kinsman—"We are brethren." We may have had our origin in different and distant parts of the earth; our language and habits may be wide as the poles apart; our condition and situation in life may differ as widely as the place of our birth; and our creeds, either in political opinions or religious doctrines, may be perfectly antagonistical,—but still, "*we are brethren.*" One may labor in the mechanic's shop; another in the forum or the bar; another in the sacred desk; and still another at the bed-side of suffering humanity,—but still, "*you are brethren.*" One may move in the saloons of fashion and enjoy the luxuries that wealth can purchase; and another may toil amid summer's heat and winter's storms for his daily bread,—but yet, as Masons, "*you are brethren.*" This man may be called to fill the Orient, the representative of a King and invested with power that is only limited by the organic and constitutional laws of the Order;—yet he is a brother to the humblest and most obscure member of his Lodge. One man may be called to preside over a Chapter of R. A. Masons—the representative of him who, under the Jewish polity, alone could enter into the "holy of holies," and minister in the immediate presence of the awful Shekinah;—whose mystic duty it still is, to read and expound the law of God, the most important that man may engage in, but much as he is distinguished by lofty position among his associates, he is still but a brother to all the rest. In short, whatever your position in the Craft may be, whatever your situation or condition in life, whatever your talents or distinction—your natural abilities, or acquired knowledge, the precepts of the Bible you venerate, and the mystic instruments you labor with, teach you that all are upon a level—ye are brethren of the same family.

We have said that this relationship was a pledge of *sympathy, assistance and protection.* Let us see to what extent.

First, it is a guaranty of sympathy. And here I do not mean that lifeless sympathy, which merely *wishes* the welfare of a brother; it is a hearty, earnest, and active sympathy, which creates in the heart of one an abiding and active interest in another's welfare. It is not merely the cold heartless ejaculation, "be ye clothed, or be ye warmed," and then permits the object to clothe and warm himself, *if he can.* But it sheds tear for tear, and heaves sigh for sigh; if a brother bends beneath adversity, it shares part of the burden; if a brother languishes under affliction, it is afflicted with him; if a brother toils in poverty, it shares his deprivations:—"It weeps with those who weep." It is a sympathy which meets the distressed half way—"to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit." It is a sympathy which does not "stand and look idly on" when a brother is "bending

under the frowns of fortune," but instantly makes an effort to devise some plan for assistance and relief; and is not content until it has poured balm into the wounds of the suffering object, and restored joy and consolation to the crushed and bleeding heart. I have heard the nominal christian—shall I not go farther and say the *professing* (but not the *genuine*) christian, listen unmoved to the agonies of suffering humanity, and turn away untouched from the story of *his* afflicted *brother*;—but such is not the sympathy which Masonry teaches. When the tale of a brother's wo reaches a Mason's ears, it should also reach his heart, and move his hands, and, if necessary, empty his purse. And toiling days and sleepless nights should give evidence of an answering gush of feeling that will not—can not—*dare* not subside, until the object of that sympathy is relieved, if human effort can accomplish the task. And it is to make but little difference whether the object of suffering be your own bosom friend, a member of your own Lodge, or a stranger from distant lands; it is enough to know that he is a brother, affiliated with some legitimate Lodge of Free and Accepted Masons, and in addition to the common claims of humanity, the masonic relationship he bears to you calls at once for all the finer sensibilities of your nature to wake into action on his behalf.

But this relationship is also a pledge of *assistance*; and when I use this term, I do not mean the mere naked bestowal of charity. Heaven save the fraternity when this becomes the acme of its benevolence. I repeat, again, I do not mean the mere giving of alms to enable a suffering brother to buy bread for himself or his starving family, although this may sometimes be necessary; and when it is, palsied be the hand of that Mason, who, if able, would withhold the needed relief. But Masonic ties claim a further and more substantial assistance. When a brother has health and is doing business that yields him a support, he does not of course especially *need* the assistance of his brethren. But even then, we are not to be forgetful of his interests. If we need the services of one in his line of business, we should employ him. If we have patronage to bestow, it should be directed in such a channel that it may reach him. There is a brother, perhaps, who is toiling hard in his vocation to support in comfort a wife and children that are dear to him. By his utmost exertions he can barely obtain a supply; but if a little more patronage were thrown in his way, he might be able not only to supply the daily returning wants of himself and family, but lay up a trifle against the time of need, and also to assist another in a worse condition than himself. Now, in the transactions of life, how often a mere word from you (which, by the way, costs nothing) would add considerably to the business and emoluments of that brother;—*that kind of as-*

sistance, and *that act* of assistance should be given. And indeed we should watch for opportunities to do this. That poor, but deserving brother, should not be permitted to struggle against the current until his energies are exhausted, his courage fails, and the struggle becomes hopeless—simply because he is able to eke out a scanty subsistence, and does not complain or ask for aid. While he is afloat, and his energies are active, and his spirits buoyant, and hope lends strength to his efforts, a *little* assistance will bring him through the struggle, and moor him safely in the haven of prosperity. But let him struggle on unpitied and uncared for, with no friendly hand to aid him, and no encouraging word to cheer him on and assure him of sympathy, and after a while, seeing that he makes no advancement, he becomes discouraged, his efforts slacken, hope is dimmed, his horizon is overcast, the heavens become darker and darker still, the shore recedes from his view, and cold neglect dries up the springs of ambition; despair with ghastly face and raven wing settles down upon him, he gives up all for lost and sinks into the yielding wave a victim of *cold neglect*. Will you fly to save him? Are hands and hearts and purses opened wide to relieve him from his peril? *It is too late!* A word timely spoken,—a very little assistance from you at one time, might have placed him above the current and sent his bark, freighted with the treasures of respect and honor and competence, to a peaceful haven. But your assistance is proffered too late. Discouragement has palsied his efforts, the fountains of his heart are dry, all his manly sensibilities and noble impulses are shattered upon the rocks; and it will be well, if from a drunkard's grave, or a felon's dungeon, or a maniac's cell, he do not upbraid you with his ruin, and point with trembling finger to his pale and stricken wife and beggared children, as the spectres that are to haunt you on your path-way to the grave.

“But the brother has erred—he has not been prudent, and in times past he may have grievously sinned—must I still assist him?” I will not say, by any means, that you are to waste your own resources, and rob your own family, to sustain an improvident or idle brother in his extravagance or idleness,—by no means. The fact is, we frequently violate both masonic and natural law, as well as common prudence, by lending assistance to *unworthy* Masons. For instance. I can point to a Mason who has no family—none but himself to care for, he has a good trade, and is a good workman; he could probably earn from seven to ten dollars per week. That man prefers *illness* to *labor*, and *brandy* to *water*. In his emergencies, he calls upon the fraternity to help him, and their kindness of heart runs away with their prudence—they give, and by that act *encourage* him to continue his course of idleness and dissi-

pation. When he gets all he can from one Lodge, he goes to another, and is always sure to have a tale of suffering—or misfortune to rehearse. Now in giving to that man, you encourage him to pursue his vagrant course; while perhaps at the same time there are Masons, their widows, or their orphans, within your jurisdiction, who are legitimate objects of your assistance, and who are deprived of it when it is bestowed upon an unworthy object. I mention this case simply to illustrate the doctrine I am teaching—that we *may*, and sometimes do, bestow assistance, where we had better withhold it.

But the case is different where a brother has heretofore been negligent, or has otherwise sinned, but is now repentant, and is endeavoring to make amends by effort and industry. We must allow room for repentance—nay, we must *encourage* repentance, and aid him in his efforts to recover a standing and competence. There are but few of us but need forgiveness, both as men and as Masons; and surely we should not be slow in granting it to others, who are found with “like passions as ourselves.” The brother whom I described as sinking disheartened, beneath the wave, *may* yet retain a spark of animation,—life may be suspended but not destroyed. Even from the perilous edge of a drunkard’s grave, or from the grating doors of a felon’s dungeon, or from the darker midnight of a mad-man’s cell, you *may yet* save him. At least the effort may be made, and it is *worthy* of being made. He is a man—the workmanship of Jehovah: he is a Mason—your brother; the happiness of an innocent and lovely woman is staked upon his; the welfare of inoffensive and starving orphans may depend upon his restoration. And more yet than this. That man may yet become a redeemed spirit, invested with the power, and clothed with the attributes of almost a divinity! What a treasure! Will you not delve down into the deepest caves of misfortune and make an effort to rescue him? Man will praise the deed, and God will smile his approbation.

But another enquiry arises—“To what *extent* am I to assist a distressed or needy brother?” I answer, so far as his necessities require, and you can afford, without injury to yourself or your family. The law of masonry harmonizes with the laws of nature as well as the laws of the Bible. Your own family has the first claim upon your efforts; you must provide for them whether you provide for others or not. But when their legitimate wants are supplied, your surplus you hold in trust for God and your brother; and, as a trustee, you will be compelled to exhibit an account in the chancery of heaven. I do not say that you shall give *all* your surplus to a needy brother, or even equally divide it with him. If he, or his family be suffering for the necessities of life, give sufficient, if possible, to sup-

ply his immediate wants. If by advancing a little more you can aid him in getting into business, so that he may be able to sustain himself and provide for his proper wants, and you can spare the amount, and prudence dictates that it will be proper to aid him in this way,—*let it be done, and promptly done.*

“But am I to assist *every* Brother?” I have already hinted at this. Your duty only extends to a *worthy* Brother. And by this I would exclude from your benefactions all those who, having wilfully violated the moral or social laws of the Order, have been expelled—or *clearly deserve to be.* It is a well settled principle in human action, and in the social relations of man, that he who *will* not help himself should not be assisted by others. God never made man to be an idle drone in society. He has imparted strength and activity to his physical frame to enable him to labor; and he violates the law of God, natural and revealed, as well as the laws of masonry, if he does not exert the faculties and capacities God has invested him with, to provide for the wants of himself and those dependent on him. A *lazy* man has no *right* to ask the industrious for help. Let him first use his *own capital* before he asks others to divide their's with him.

The man that uselessly spends what he does earn, is entitled to no sympathy; particularly after he has been warned of his course and will not refrain. The man who takes his earnings and spends them in drinking, in revelry, or dissipation of any kind, has no right to ask you for your savings; and if he assumes the right to ask them, you ought not to give them. Encourage the industrious, aid the virtuous, sustain the worthy; but to the drunkard, the lazy, and the spendthrift, close up all the avenues to your benevolence. If it were not a little out of the line of my remarks, I would go a little further and say, cut off all such, if they will not reform, and effectually exclude them from all the rights and privileges of Masons. Compel them to reform and work, or starve, or go some where else to beg.

MASONIC LECTURE.

At the request of N. C. Harmony Lodge, No. 2, of this city, Bro. Samuel Reed, P. G. L. of the Grand Lodge of Ohio, delivered a lecture in the Hall of said Lodge, on the evening of January 26th, 1850. The meeting was a general one, all the craft in the city being invited. It was pleasant to see the members of all the junior Lodges in the city, gathered once more around the old hearth-stone, and take shelter beneath the wings of their venerable mother Lodge:—N. C. Harmony Lodge, No. 2, being the oldest in the city, having been organized in

December, 1794. It was like the children of one great family meeting together under the parental roof after years of absence. Many of those who are now members of the younger Lodges in our city having heretofore gone out from the mother Lodge for the purpose of colonizing and building up the junior Lodges. That same mother Lodge had now extended to them a kind invitation to gather once more around her altar, for purposes of mutual benefit. The burden of the lecture was expected to be, "*historical reminiscences of masonry in Cincinnati*," and the old gray-headed fathers, and the middle-aged, and the youngest of the craft, even down to Entered Apprentices, were present—and at home. We saw at least two venerable brethren there, who have Diplomas of membership in the craft extending back more than *fifty* years.

A goodly throng had gathered, who listened with delight to one of their older brethren recounting the story and the labors of the years of "Luc Syne."

Bro. Reed set out by defining masonry to be a *social, moral* and *benevolent* institution; founded on the Bible, and designed to benefit the human family. He did not confine himself, however to a disquisition upon the principles of the Order; he said he intended to refer to masonic history; and taking a rapid glance at the record of the past, he proceeded to point out, and dwell upon, historical incidents of great interest to every Mason. This he pursued until the Order assumed a more definite shape and form at the erection of the first Temple at Jerusalem.

He then referred to its effects upon the character of man; averring that it had often exemplified the injunction—"thou shalt love thy neighbor as thyself"—He proceeded to point out numerous instances in the history of the past illustrating this fact. Among others he noticed an incident connected with the loss of the U. S. Brig Somers, in the Mexican Gulf, a year or two ago. There were on board two men from Ohio; one, a young and single man, the other married, with a helpless family. The young man was in the life boat and about shoving off. The eyes of the two men met, and instantly the younger insisted that his senior should take a place in the boat and he, himself, would stay on board the sinking ship and take his risk of life. The elder positively refused, but requested his young friend to write and acquaint his family of his untimely fate. The young man instantly leaped from the boat to the brig and pushed his elder *brother* on board the boat, resolved to take his own chance on the foundering ship, averring that as he was a single man, his life was of little consequence in comparison with that of his senior! Such was masonry, when and where her principles are properly heeded. It is proper to say, however, that by the kind interposition of Heaven, *both were saved*. No wonder the father of that young man shed tears of joy on hearing of his noble conduct.

Other instances were alluded to, of equal interest and like import. He then gave a specimen of the spirit of anti-masonry, a striking and impressive one, showing the meanness and contemptible character of that last and *lowest* of isms,—the putrescent exhalation of bigotry, ignorance, and fanaticism.

Bro. Reed closed his lecture, by a beautiful panegyric upon masonry; it was touching and appropriate, and afforded much gratification to all present.

NEW CHAPTER AT WAYENSBURG, PA.

We are pleased to learn that a new R. A. Chapter has been organized under the most favorable auspices, at Wayensburg, Pa., by the name of ALFRED CREIGH CHAPTER, No. 168. The following constitute its present officers: R. K. Campbell, H. P.; J. W. Rhinehart, K.; R. Michel, S.; John Higenbotham, Sec'y.

The Chapter was constituted and duly organized by Comp. Alfred Creigh, P. H. P. of Washington Chapter, who delivered the following appropriate address to the Companions assembled on the occasion, and which is now published at the unanimous request of the Chapter. We wish the Companions at Waynesburg all imaginable success in their noble and glorious undertaking. [ED. REVIEW.]

COMPANIONS :—The Most Excellent, the Grand Holy Royal Arch Chapter of the State of Pennsylvania, has authorized and empowered me to consecrate, constitute, and dedicate a new Chapter of Royal Arch Masons in Waynesburg, Green county, "to be called and known by the name of Alfred Creigh Chapter, No. 168, according to the most ancient and honorable custom of the Royal Craft in all ages and amongst all nations in the known world."

In obedience therefore, to this Dispensation, emanating from so exalted and illustrious an institution as that of the Grand Chapter of this State, I would prove recreant to my masonic duties, did I not appear before you on this interesting and important occasion. It is interesting, because we shall now have a sure guaranty, that those "rites and mysteries developed in ancient craft masonry" and which have been entrusted to a few, will be perpetually preserved "unchanged by time and uncontrolled by prejudice." And it is also important, because this branch of masonry being established among you, will have the direct tendency of giving an additional impetus to our time honored institution. It cannot be otherwise—for the Master

Mason who has but penetrated within the Sanctum Sanctorum, and feels that *memento mori* is written upon all things, also feels that there *must* exist *within the veils a mystery* "more august, sublime, and important" than any yet revealed. And as he contemplates upon these mysteries—a voice from antiquity whispers in his ears that the masonic character cannot be complete without a full knowledge of Royal Arch Masonry—for that the "ESSENTIALS of the craft were buried in darkness, for the space of four hundred and seventy years."

To enable Master Masons therefore to come into possession of these essentials *legally* and *masonically*, your charter authorizes and empowers this Chapter to admit, and make and exalt, Mark, Most Excellent, and Royal Arch Masons according to the usages and customs of the Order and the Constitution of the Grand Chapter of Pennsylvania.* Hence you are required to pay due reverence and respect to that body from which you derive your authority to act—and in carrying out its principles, and its objects, you will permit me to say, that upon each of you devolve an immense weight of responsibility—a responsibility which cannot be divided and measured to suit individual cases. As Companions, you cannot throw the responsibility upon the Chapter in its collective capacity, but each of you for himself, will be personally responsible.

To lessen your responsibilities, let me urge you to *guard well the ballot box*. Determine without "fear, favor, or affection," upon the character of every candidate. Investigate, nay scrutinize his principles, his acts, and his life, and if they will not stand the test of the Overseer's square, throw them among the rubbish of the temple as unfit for the builder's use. By thus acting you will preserve your Chapter blameless and your characters unsullied. If on the other hand, you elect a brother who is worthy and well qualified, you will bear in mind that upon his admission he becomes endeared to you as a Brother and Companion—that his interests are identified and inseparable from yours—and that his family claims your kind protection. Thus feeling, there will be enkindled upon the altar of your hearts the pure fire of love, which will grow brighter and warmer to irradiate every Lodge, Chapter and masonic family circle, and thereby dispel the coldness and formalities of this cold, selfish, and unfeeling world.

Do you ask me what tests should be required from candidates? I answer. Let the candidate's life be characterized by brotherly love, relief, and truth—temperance, devoted to masonry—attention to the business of that "vocation" in life wherein God has been pleased to call him—and free from hatred, malice, uncharitableness and slander, and you may rest assured that you can safely receive him, not only as a Brother

and Companion, but entrust him with the very secrets of your heart. Such a candidate will prove himself to be "a bright and shining Mason," and such a Mason will secure the respect, esteem, and confidence, not only of his Brethren of the Lodge and Companions of the Chapter, but of his fellow citizens generally. Be it our highest aim to acquire the character individually, and more especially require it of those who would be partakers with us of our mysteries.

If however through favor or affection, a Companion be admitted, who forgetful of his duties—his obligations, and his requirements, would throw discord and disunion among you—and whose chief aim would be to build up his own reputation upon the ruins of your Chapter—remonstrate with him on the impropriety of his course—entreat him to change his actions—and if he will not do so, then it is your duty to throw him among the rubbish of the temple, as a promoter of discord, and the sworn friend of disunion—and consequently unworthy to participate with you or your solemn mysteries. *You must study the peace and prosperity of your Chapter.* Lodges and Chapters have not been chartered and solemnly constituted for personal invective and unmeaning disputes, and unconnected harangues. Within them the finer feelings of the heart are to be cultivated, and the divine and heaven descending principle of "*love one another*" is not only enjoined but required. Here the purest and most disinterested friendships are to be cultivated—here no unkind words are to mar the peace and unity among brethren—here purity of life, rectitude of conduct, and a desire to aid each other in the various relations we sustain towards each other are to be taught—and above all things, here we are instructed to throw aside our politics and our sectarianism, and kneel together and worship the same Father, and the same God, whose mercy endureth forever.

Companions, I have the most entire confidence in your masonic abilities, and have no doubt but that the business of your Chapter and masonry generally will be transacted according to masonic usage—and I am strengthened in this remark from the very fact that as members of Waynesburg Lodge, No. 153, you discharged your duties honorably and praise-worthy. When devastation raged around and destruction and death was threatened the masonic institution, your Lodge kept alive upon its altar the sacred fire, and never for a moment faltered in its duty or *suspended operations*. But nobly and manfully did her members meet the malevolent attacks aimed against her principles and her purity—and harmless did those arrows fall from that shield, which protected your Lodge, because her faith being on God was well founded. You are living witnesses of all this—and among the long list of members which are enrol-

led upon her records, no Mason was ever base enough to betray her secrets. Neither money, nor office, nor rewards could induce any even to falter, but with hearts united in the justice of your principles, I feel proud to proclaim it, that Lodge 153 triumphed over all opposition, both of church and state, and here she now stands, pre-eminently great, unmoved and unappalled in all her pristine glory and beauty, rendered more glorious and beautiful by the purity of her principles reflected back upon her by the conduct of her own members. And our prayer to heaven is that when her members shall cease to labor in the Lodge-room on earth, they may be permitted in the celestial Lodge to participate in that food and that refreshment which is

“Such as the Saints in glory love,
And such as Angels eat.”

COMPANIONS OF CHAPTER 168,—In closing this short and imperfect address, prepared in the hurry of business, you will permit me to say that in your kind partiality you have seen fit to name your Chapter after your speaker. For this high and distinguished honor I return you individually and collectively, my sincere thanks for the honor thus conferred.

Five years since Waynesburgh Lodge, 153, honored me with an election, and enrolled my name among her membership. It was *here* that

“— by that hieroglyphic bright,
Which none but Craftsmen ever saw,”

that I was permitted to *enter* upon the porch of the Temple as an *apprentice*, to *pass* between the pillars of the porch into the middle chamber as a *Fellow Craft*, and eventually *raised* to the sublime degree of a Master Mason in the sanctum sanctorum, where I was taught to draft my designs upon the *tresle board*. Some of those* who assisted on those interesting occasions have “gone to that bourne from which no traveller returns,” leaving behind them the memorial of a consistent, upright, and honorable masonic life, to animate and cheer us on in our pilgrimage to meet them in the Celestial Lodge. Five years since little did your speaker imagine that those very instructions received in Lodge 153, would work out for him the honor now conferred by yourselves and sanctioned by the Grand Chapter of Pennsylvania. Companions, you have willed it, and I bow with humility to your decree. Let me, however, say to you that if a kind Providence should grant to me length of days and many years—that in the evening of life, when I come to repose my head upon the pillow of the bed of death—when I shall review the whole transactions of my life, I fondly

*Bro. Adam Hays and Bro. R. H. Lindsey.

trust that memory shall recal to my recollection the pleasing reminiscences of this meeting, which will add much to soothe a dying hour.

Companions,—I close my address in the beautiful language of our Masonic Ritual, “May Alfred Creigh, No. 168, of Waynesburg, Green county, Pennsylvania, become *beautiful as the temple, peaceful as the ark, and sacred as its most holy place*. May your oblations of *piety and praise* be *grateful as the incense*. Your *love* warm as its *flame*, and your *charity* diffusive as its *fragrance*. May your *hearts* be *pure as the altar*, and your *conduct* acceptable as the *offering*. May the *exercises* of your charity be as constant as the returning wants of the distressed *widow* and the helpless *orphan*. May the approbation of heaven be your encouragement, and the testimony of a good conscience your support. May you be endowed with every good and perfect gift while travelling the *rugged path of life*, and finally *admitted within the veil of heaven* to the full enjoyment of life eternal.”

DESULTORY THOUGHTS---NO. 4.

A few remarks of Dr. Oliver set down for comment—Degrees of Freemasonry defined—Lesser and greater Mysteries—Operative and speculative—R. A. conferred in Lodges—Different R. Arches.

Dr. Oliver in the advertisement to his treatise on the Royal Arch Degree, which you are republishing, gives the statements subjoined.—These I propose to make the subject of a few comments.

He gives his opinion, that several emblems depicted on a very old floor-cloth* belonging to a R. A. Chapter in the city of Chester, (England,) were transferred from the *third degree*, and that the Royal Arch itself, has been but recently introduced into the system of Constitutional Masonry. The emblems he alludes to, are the golden candlestick, the table of shewbread, the pot of manna, and of incense, Aaron's rod, &c. It also contained a broad circle enclosed in two interlaced triangles, and a golden sun with the mysterious name. He says, that the ancient christian fathers interpreted the candlestick, the bread, the pot of manna and of incense, as respectively symbolical of Christ—the table, of his family; and Aaron's rod, of his resurrection—the halo around the pot of incense is “to show that Christ is that covering cloud under whose shadow we are defended from the heat and storms of temptation.” He says further, that these emblems have been restored to the third degree from

* Bro. K. H. Van Rensselaer found among the Masonic furniture left by an illustrious Brother of “the Sublime Degrees,” deceased many years since, in Rhode Island, a similar floor-cloth of equal antiquity, which is now in the Archives of the Supreme Grand Council, of which we are members.

which they were taken—"that the fabricators of the (English) Royal Arch intended it to be a *Christian* degree, not only for the above reasons, but because they adopted the Christian emblems χ and ψ as its legitimate insignia." Again, that "the three great lights represent the sublime Word in three different points of view; but more particularly that superior light which shone forth in the gospel revelation, when the mystery of the Trinity was publicly displayed at the baptism of Christ," and that the two equilateral triangles represent "the trinity in unity."

As a preliminary, I must explain what in my opinion should be truly considered as "a degree" in Freemasonry. Leaving out every thing which enters into the *constitution* of a degree, other than the history it commemorates, and the traditions it is founded to preserve—the definition of "a degree" is very simple, and in accordance with the literal import of the term. Lexicographers define the word "degree" to be "a measure," or "proportion," that is, part of a thing,—also as "the preparation or step in any thing." The *whole* body of Freemasonry—its total entirety, comprises so much, that to carry out in detail what has from time immemorial been deemed usual and necessary in conferring a freemasonic degree, would be morally impossible within the time generally allotted for the purpose, were that time increased tenfold. Even the groundwork of what is essential to be communicated to the neophyte to give him an intelligible, though imperfect idea of the entire scheme or system of "free and accepted masonry," in all its legitimate branches or departments, could not be imparted to him in one ceremonial, however extended it might be. Hence the advantage, if not necessity, of giving him one "measure or proportion," at a time, meting out to him "step" by "step," at the proper intervals, portions of masonic lore and knowledge, until he has attained to the "degree" of information and skill, and rank, or "grade" to which he aspires, or is considered entitled to, under the established laws and regulations of our order.

The well informed brother well knows, that in very remote times, branches of the "ancient mysteries" from which ours are derived, were not communicated otherwise than at *numerous* intervals with as many separate and distinct ceremonials, until all had been communicated that the neophyte was adjudged capable of understanding or worthy of receiving.

I do not, for one, hold to what in undignified but expressive language, has been denominated "the brick and mortar origin" of Freemasonry. Of what may be justly termed "Solomonic Masonry," the higher mysteries were given to "the select few" only, as our traditions clearly teach, while "the lesser mysteries" were given to the masses.—These last named, as it is now with "blue or symbolic masonry," were

sufficient for all practical and useful purposes of life; they comprised all that was universal in the association—all that was necessary to be known to give their recipient a full comprehension of the nature, objects, designs and duties of the association, and to entitle him to all its benefits, and a participation in its “Koinonia,” or brotherhood. All else it might with some truth be said, was of more use to the ascetic and studious recluse, than worldly man, more of a speculative than practical nature—more of an accomplishment than a profit. The exclusively “operative” character ascribed to our mystic society, can be accounted for in a variety of ways, which it is foreign to my purpose to advert to. The Dionysian artificers,* the students in the Colleges of Numa, and the travelling architects of the middle ages, may have particularly applied themselves to geometry and architecture, while our ancient Essenean and Pythagorean brethren, and those who cultivated our mysteries during the first centuries of the Christian era, in a manner to elicit from Cicero, Justin Martyr, and others of the ancient Christian patriarchs, the highest commendation of them as “august and worthy of all veneration,”† must have been the trusty guardians of our most sacred cabala. The old Book of Constitutions which you are about to re-publish, is ostensibly confined in its expositions, to what I have before called “Solomonic Masonry,” yet contains allusions to the Chaldean mysteries,‡ as freemasonic, and other “grades” and “orders,” and secrets, other than those appertaining to architecture.

Those brethren who have taken pains to investigate the subject, well know that undeniable proof exists to show, that at about the time the Constitutions of Freemasonry began first to be printed, all the secrets conferred in “blue or symbolic Lodges” were communicated in *one* ceremony—in other words there was but *one degree*. Yet who is ready to argue that there should be but one degree in freemasonry? The truth is, that the main secret of the R. A. was communicated to the Master Mason, and continued so to be until within the last half a century. I have in my possession an original diploma granted to an Irish brother, who was a clerk of my grand-father, (who by the way was in possession of “the high degrees,”) previous to the American Revolution, bearing date in the year 1767, which was given by a M. M. Lodge, and certified that the bearer was a R. A. Mason. I have evidence that a similar practice obtained in Scotland as well as Ireland. “Independent Royal Arch Lodge,” so called, still existant in the city of New

* See Laurie's History of Freemasonry—than which there is no better one extant.

† See an anonymous work from the pen of the Rev. Thaddeus Mason Harris.

‡ This circumstance affords proof in opposition to the assertions of those who maintain that the Chaldees were not Freemasons.

York, was authorized by its charter of Constitution, to make R. A. Masons. It continued to exercise this prerogative *after* the Grand Chapter of this State was established, when it voluntarily surrendered this prerogative, and confined its work to the degrees of E. A., F. C., and M. M.

The term "fabricators of the Royal Arch," can in true strictness apply alone to those who concocted the ceremonies or formula of initiation, which are different in the different "Royal Arches." There is "the H. R. A." as originally conferred by the Grand Lodge of Pennsylvania under Grand Master Dupleisis,—the present English R. A., which is differently arranged—the R. A., according to the Constitution of Dublin, still diverse from the former—the Royal Arch, on the American plan, as given in the Chapters of the United States, approximating nearer to the English R. A., than any other, yet materially different in many respects. The *most ancient* Royal Arch, which erst *exclusively* bore that name, we now call "the Royal Arch of Solomon,"* as it relates to the first, or Solomon's Temple, while the other Royal Arches I have named, have their "venue laid" (to adopt a lawyer's phrase) at the time of the building of the *second* temple, or that of Zerubbabel.—In the "National Order" of Scotland is contained a *peculiar* version of the Royal Arch Degree as well as of that of "Rose Cross." The germe of the Royal Arch, as well as of several other standard degrees, is still to be found in the first three degrees. "The light shineth in the darkness, but the darkness comprehendeth it not."

When I commenced this number, I set out to show that the emblems described in the first part of it, did not *necessarily* betoken the subjects alleged by Dr. Oliver; but this number is already of sufficient length.

Fraternally yours,

G. F. Y.

Schenectady, N. Y., Nov. 8, 1849.

For the Masonic Review.

DESULTORY THOUGHTS---NO. 5.

The subject, what is meant by "degrees" continued—Grand Departments and Divisions of the Freemasonic Order explained—Christian and Military degrees contra-distinguished—The Rose Cross—Eccossais Degrees—French Masonry—"The rite ancient and accepted"—Detached Degrees—Royal and Select Master—Clashing jurisdictions.

I stated in my last number, that the germe of some of the superior degrees, was to be found in the first three degrees of freemasonry. This is true. But there are also some of these degrees, or to speak with

*This degree is numbered the 13th, in that "ancient and accepted rite," where it belongs.

more historical accuracy, there were several genuine and reliable traditions preserved with care by the investigating and learned freemasons, in times gone by, which, that they might be handed down from generation to generation unadulterated, were embodied and have since been communicated in distinct ceremonials or "degrees" to the worthy and well qualified brother in search of perfection in the Royal Art. On this head it would be manifestly improper to make more than a general statement to the effect that the circumstances and events on which these degrees have been founded, relate to several *structures* of antiquity more or less remote, erected previous and subsequent to that "*orbis miraculum*," the temple of the wise king of Israel. This I designate the "*latomia*" of our Order, by which I mean its connection with architecture and the sciences and arts in general, particularly geometry, which lies at its root. The second grand department of our Order, I refer to its sacred "*mysteria*," which the hierophants and truly christian philosophers who were our ancient brethren, taught to those "high enough to understand" them. The third grand department I have designated as the "*koinonia*," or brotherhood of our Order. It comprises the moral and social duties, the inculcation of which is one of the main and characteristic objects of its establishment.

The three first degrees embrace only so much of the first department I have above defined, as relates to the Solomonic era; the ground they occupy in the second department is by no means extensive: and in the third department they comprise all that is of universal and practical application. They teach therein in general terms what in the higher degrees is taught in detail.

Taking historical data as the groundwork of our divisions, our first division would cover the period anterior to the Solomonic era—the second, the Solomonic era—the third, the epocha subsequent to the era last named up to the time of the first promulgation of christian masonry; the fourth, the period succeeding the date last referred to, including the era of the holy wars, or "the military order" of freemasonry. "Ancient craft" masonry, it will be preceived, takes in all but the fourth division.

In very old documents, the term "Royal and *Military* art" of freemasonry is of frequent occurrence. The military degrees are rightly denominated "masonic orders of Knighthood." Though christian in their character, they are not technically speaking, "christian degrees." "Knight of the Eagle and Pelican" is one of the titles applied to a "Rose Cross H-R-D-M freemason," yet that degree is not strictly an order of Knighthood in the commonly received sense of the term. A generally adopted comprehensive division of degrees is into "ancient craft" and "christian;" the technical division is simply into "ancient" and "modern."

It answers my present purpose, leaving out historical eras and the distinguishing departments of the Order before described, to divide the degrees into 1st, *ancient craft*, 2d, *christian*, and 3d, *military*. Ancient craft and military masonry have been sufficiently explained; and I have only to add in brief that "Rose Cross masonry," or the "Order of Harodim," with its appendant and preparatory degrees, constitutes true christian masonry. Genuine Rosycrusian masonry is unknown in this country* except to the true brother of "the ancient and accepted rite." In the State of Louisiana, a garbled version of this *most ancient* order or "grade" in "free and accepted masonry" purports to have been embodied in the so called "Scotch rite," which is there cultivated under the auspices of a Grand Lodge of Blue Masons. A brother who has not taken pains to examine the subject, would be likely to imagine that all the degrees called "Scotch" (*Ecosais*) were included in the rite so called, than which nothing can be farther from the truth. The degrees ycleped "*Ecosais*" are exceedingly numerous—Dr. Oliver in his essay which elicited most of these remarks, enumerates no less than seventy of them; some of these, it is true, are or appear to be the same degrees repeated under different names, yet there are more of them than he has given a catalogue of—except so far as they contain extracts from the primitive rite they are beneath notice. Let not the worthy brother in search of true light, be deceived by them, and suppose that because the title of "*Ecosais*" is attached to them, that they have any relation to "Kilwinning masonry," or that descended from Robert Bruce, or that they have aught to do with the primitive rite called "the ancient and accepted," which is sometimes called "the ancient and accepted rite *Ecosais*." We of this rite, know that the degrees of the "Scotch rite" first above alluded to, are as diverse from ours as are the old constitutions of Anderson different from those of French masonry.

The Grand Orient of France, as is well known, received its charter to confer degrees of "ancient York Masonry" from England in 1725. The old constitutions then given them, (and which the American freemasons who also hail from England regard as so sacred,) they have long since set aside, and substituted novel regulations of their own devising. The York rite has been abandoned, and "the modern rite," otherwise called "the French rite" adopted in its place—and to cap the climax, the degrees of the so called "Scotch rite," to which they had no legal claim as a Grand Lodge of Blue Masons, or constitutional jurisdiction over, they engrafted upon the three blue degrees. This precedent fraught

*During the latter part of the last century and at the commencement of the present, the R. C. was cultivated in its purity, in the State of Pennsylvania by charter from Scotland. Also in New York city previous to the establishment of the Supreme Council of the 33d, for this northern jurisdiction in 1813.

with so much evil to the integrity and purity of our Order, has been followed in Louisiana and elsewhere, and this very precedent has been quoted in justification. For evils like these, there is no remedy save the surrendering to separate constitutionally established jurisdictions, all such self-assumed powers. May the principle which the Grand Chapters and Encampments of the United States have started upon to maintain jurisdictions separate from Grand Lodges, continue to be observed, and all will be well. The attempt made by the Grand Chapter of one of the Eastern States, to exercise control over the degree of "Secret Master," which belongs to the sublime system or "the ancient and accepted rite," was on proper representation abandoned. The degrees of Royal and Select Master are only "detached" degrees of this system, which is *perfect* without them. We have also the Mark degree in its original form as it was before it became christianized.

"The National Order of Scotland," comprises all that is essential in R. A. and R. C. Masonry. With the exception of a few points (which by the way appear to me out of place) in American templarism transferred from the R. C., the second division is no where to be studied out of "the ancient and accepted." This rite has *nine* cardinal degrees, four under the head of "ancient craft," two under the head of "christian," and three under the head of "military" freemasonry; the other degrees of this rite, are preparatory, intermediate, and appendant (or official) grades. And we contend that it contains within itself a perfect and complete system of freemasonry of the first, second, and *third temple*, of ancient and modern masonry in all its branches and departments. Besides our regular series, we have a number of "detached degrees" which we give free of charge to sublime freemasons who desire it. We have in our regular series the gist and essence even in detail, of the degrees of R. and S. Mason, which degrees have been adjudged by competent tribunals, (as I infer from some publications in your Review), to be necessary to render complete the American system of R. A. Masonry. We had primitive jurisdiction over them and "Quod prius est tempore, potius est jure."

Schenectady, N. Y., Nov. 14, 1849.

G. F. Y.

GRAND LODGE OF NEW YORK.

The following Grand Lodges have had under consideration the claims of the two bodies claiming respectively to be *the* Grand Lodge of New York; and have decided in favor of that body over which M. W. John D. Willard presides as Grand Master, and of which R. R. Boyd is Grand Secretary:

Massachusetts, Kentucky, South Carolina, Dist. of Columbia, Rhode

Island, Illinois, Wisconsin, North Carolina, Virginia, Maryland, Alabama, Vermont, Connecticut, Georgia, and Tennessee.

The Grand Lodge of Ohio has postponed its decision until its next session; so, also, has the Grand Lodge of New Jersey. We remarked in our January No. that the Grand Lodge of Maine had "touched lightly upon the difficulty in New York." In justice we should have said, that the Grand Lodge of Maine met on the 25th of June, and before any statement of the difficulty had been made by either side. Of course they had no facts or data on which to form an opinion.

The Grand Lodge of Virginia adopted the following resolution:

Resolved, "That we deeply regret the division which has occurred in New York; and that we do most affectionately invoke every brother of our Order within that State, to use his best efforts to reconcile the difficulties, to heal the wounds inflicted by them on us all; and that this Grand Lodge does hereby recognize the present Grand Lodge of New York, of which M. W. John D. Willard is the Grand Master, as the lawful Grand Lodge of New York, and will hold communication with no other claiming authority in that State".

The Grand Lodge of Alabama adopted the following:

"Resolved, That this Grand Lodge fully concur in the views expressed by the M. W. Grand Master, in relation to the difficulties existing in the Grand Lodge of New York. That we recognize and will hold Masonic intercourse with that Grand Lodge, of which M. W. John D. Willard is Grand Master,—while we repudiate and disclaim all fellowship with that other self-styled Grand Lodge, which had its origin in the riotous proceedings of the 5th June, 1849, and is under the Mastership of Isaac Phillips."

The Grand Lodge of Tennessee adopted the following:

"Resolved, That this Grand Lodge acknowledges only as the *true* and *legitimate* Grand Lodge of the State of New York, that of which the M. W. John D. Willard is Grand Master, and Robert R. Boyd, Grand Secretary."

The Grand Lodge of South Carolina came to the following conclusion:

"Resolved, That the Grand Lodge of South Carolina have learned with deep regret, of the unfortunate schism that has taken place in the Grand Lodge of New York, and earnestly recommend to the erring brethren a return to the principles of brotherly love, and a proper submission to the constituted authorities, so that peace and harmony may be restored, and confusion and anarchy be no longer suffered to exist among members of the craft.

Resolved, That we fully recognize, as the only legitimate Grand Lodge in the State of New York, that of which the M. W. John D.

Willard is Grand Master; and the R. W. Robert R. Boyd, is Grand Secretary; and we will continue to hold fraternal communication with that body, and with no other claiming similar authority in that State."

We give these resolutions as a sample of those adopted generally by the Grand Lodges above named. They are the final action of the highest masonic authority in those States respectively, and of course entitled to the highest respect. We earnestly hope the brethren in New York will be able to heal all their difficulties, so that peace and harmony may prevail there, as every where else among the craft."

[ED. REVIEW.]

EDITORIAL CORRESPONDENCE.

NATCHEZ, Miss., February 5th, 1850.

We have the pleasure, for the first time, of visiting and mingling with the Craft in Mississippi. We have looked forward with pleasant anticipations to a visit to the "Sunny South," but until now circumstances have sternly interposed. At length, however, we have secured a dispensation from the unceasing toils of an Editor's life, and permission to roam for a season among a people and scenes by us unvisited before.

We have not time, at present, to say any thing about our passage down the great "Father of Waters," only that we were fortunate enough to secure a passage on one of the best boats on the western waters:—we allude to the steamer *Memphis*, Captain Mann. The boat itself is substantial, well ordered and pleasant; the table is well furnished, and the Captain and his gentlemanly clerk are every thing, as officers, that could be desired. We feel bound to say, in justice to the parties concerned, that we have never before travelled so agreeably on any boat whatever. Passengers on our western rivers are frequently shocked at the profanity of the officers and crew. After travelling a distance of twelve hundred miles on the *Memphis*, we take pleasure in saying, that during the whole passage we did not hear a single profane word from any of the officers of the boat. Captain Mann is kind and courteous in his intercourse with his passengers and crew, easy of access,—ever ready to furnish any desired information, and exceedingly careful and watchful of the comfort and safety of those placed under his charge.—We take great pleasure in commending the *Memphis* and her excellent Captain, to our friends in the west.

We reached this place yesterday, and found the Grand Lodge of Mississippi convened in its annual Grand Communication. We had scarcely entered our name on the register of the "Mansion House," until a gentleman approached and asked if we were not the Editor of

the Review. Upon replying in the affirmative, he gave us his name— (Bro. Hebrén, one of our regular correspondents,) and bid us a cordial welcome. He immediately introduced us to several other brethren present, to one of whom we had a letter of introduction. We were promptly informed that it was unnecessary for us to bring a letter of introduction, *as we were already known*. We mention this incident merely to show the prompt courtesy and kindness of disposition so characteristic of the South, and for which we felt so truly grateful, coming as we did, among strangers a thousand miles from home.

We have had the pleasure of visiting the Grand Lodge to-day, while it was in session. We were kindly received, and by a vote of the body had a seat and desk assigned us as reporter for the Review. For this act of fraternal courtesy we tender our grateful acknowledgments to the members of the Grand Lodge. We cannot discover that any thing of very general interest is before the Grand Lodge. There is a good attendance of Delegates, some eighty Lodges being represented. We did not reach here in time to hear the address of the Grand Master, Bro. Lacoste, but have heard it spoken of as a most interesting document. To-day the Grand Lodge has elected its officers for the ensuing year. We can only give the following names, as we have not the entire list :—

Charles Scott, M. W. G. Master ; Dr. J. A. Walker, D. G. Master ; A. V. Rowe, G. S. W. ; ——— Estes, G. J. W. ; Geo. J. Dix, G. Treasurer ; and W. P. Mellen, G. Secretary.

The Grand Lodge will probably adjourn to-morrow evening, when we shall bid adieu, though with regret, to these warm hearted brethren of Mississippi, and travel on to see more of the scenes of this genial and sunny clime.

ED. REVIEW.

NATCHEZ, February 6th, 1850.

A most melancholy and afflictive event took place in this city night before last, which has cast a gloom over the members of the Grand Lodge. One of the Delegates, Dr. Phillips, of Edward's Depot, Miss., a most excellent man and devoted Christian, had the misfortune to fall into an open cellar, in the yard of the Hotel where he was stopping, and so injured himself that it was greatly feared he would not recover. We are happy this morning, however, to hear that his symptoms are more favorable ; and trust he may yet be restored to his family and friends.

The Grand Lodge will decide to recognize the body in New York over which Bro. Willard presides as Grand Master, although the report thinks both parties are somewhat in error. They have also decided to

do without a Grand Lecturer for the future; believing, as some other Grand Lodges do, that such an officer only tends to increase the evils they are designed to cure.

We shall start this evening for New Orleans, and at a future day we may say something about Natchez.

ED. REVIEW.

MISCELLANIES.

FRATERNAL READER:—In our last we discoursed of Touch, and promised you a talk in our next about Hearing. Sound and hearing are very curious matters. Most material bodies have the property of vibrating when struck. The particles of which the sonorous body is composed, tremble and shake among themselves. This vibration gives rise to sound. When a bell is struck, the particles of metal comprising it, vibrate powerfully. Their vibrations set in motion the air. The motion is communicated, from one line of air to another, till the vibration reaches our ear. The ear is so constructed as to vibrate in unison with the sound, and the sensation is conveyed by the nerves to the brain, the organ of the mind.

There is one very curious property of sonorous bodies, which you very clearly perceive by a few experiments. Every sonorous body has some natural key note. Whenever that key note is sounded, in presence of the sonorous body, it will be caught and echoed by the body. Go into a bell foundry, and, with a flute or pitch-pipe, utter, near any bell, several notes,—whenever you sound the note on which the bell is keyed, you will hear the same echoed by the bell. The same thing may be observed by singing the several notes of the musical scale near a piano forte. Each string of the piano is tuned to one particular note. Whenever you sound any note, the string of the instrument tuned to it will be set in motion, and will clearly sound the note you are singing—but under all other sounds it remains quiet. The seats in a church will be observed sometimes to return the sound of the organ. If the organ sounds the note, to which the seat on which you are sitting happens to be tuned, you will feel the vibration of your seat, and hear the echo.

Just within the orifice of the ear is a membrane stretched over a bone. It resembles very closely the head of a common drum, and is for that reason called the drum of the ear. It has the power of relaxing and of straightening up itself. Whenever a low sound is uttered, the drum of the ear, without any trouble on our part of which we are conscious, relaxes itself, so as to catch the sound. Whenever a high sound is made, the drum-head tightens up, so as to catch it. The action is wholly

involuntary, and effected by the influences which God placed over the muscles of the ear, for the purpose of accomplishing these very results. There are limits to the power of relaxing and of contracting the drum-head of the ear. If a sound be so low, that the ear-drum cannot relax sufficient to echo it, or so high, that the drum cannot contract enough to catch it, the sound cannot be heard. There may be, therefore, in nature innumerable sounds, wholly inaudible to us, merely because they lie without the range, either too high or too low, of our ear-drum.

Very high sounds are painful, because they require too much tightening of the ear-drum. Very low sounds are painful, because they require too much effort to relax the ear so as to catch them. Monotonous sounds are painful, because they require the ear muscles to remain too long in one position.—Musical sounds are pleasant, because they strike the ear regularly in times proportional. Sounds succeeding each other by rising semitones, are uniformly plaintive. It is remarkable that all, or nearly all, the sounds of nature are of this kind.—The sighing of the wind, the roaring of the waterfall, the tone of the violin, the sparrow, and the blue bird, are all plaintive.

Without sound and hearing, there could be no speech, and without speech, little knowledge and little intellectual intercourse among men. How dreary would be earth without sound. How restricted would be the soul in its researches for knowledge.

Wise is the provision of nature, and we need not say that by nature we mean to express the will which the Supreme Being has adopted in his works, wise, we say, is the provision of nature in surrounding us by an atmosphere capable of transmitting sound. If a bell be rung in a vessel exhausted of air, no sound is heard. The bell vibrates, but there is no air to convey the vibrations to our ear, and the sound fails to reach us. Air, which surrounds us, is an excellent conductor of sound. Water, which surrounds aquatic animals, is equally as good as air for conducting sound.

Sound has a very great influence over all animals, and especially over men. By sound, without articulating a word, we can excite men to anger, or soothe them to pity. We can make them laugh, or weep. How this is effected we cannot tell. God has, in the construction of man, organized such relations between sound, the nerves, and the mind, that we cannot avoid being affected thereby.

There are recorded some curious facts, which go to show that the ear may repeat sounds, long after the original tones have died away. A traveller over Sahara's burning sands, relates, that one Sunday morning, about ten o'clock, he heard distinct-

ly the bells of his native village, ringing just as they used to do for church. He however was three thousand miles away. We sometimes seem to hear the voices of the loved and the lost, the departed friends of the heart, calling us, by the names they once delighted to pronounce, long after their voices are silent in the grave. To explain these curious facts, we are to bear in mind, that whenever through mental excitement, or by other causes, the muscles of the ear may happen to be thrown into the state in which they were thrown by the original sound, the same note will be heard again. Often intense thought on a dear object, lost from earth, may so excite us as to produce the same condition of sensation, as though the voice of the departed were really heard.

Social communion could hardly exist without hearing. We might herd together like the soulless animals, but we could hardly enjoy the "feast of reason and the flow of soul;" the communion of spirit with spirit, the fellowship of fraternal love, without the power to talk in audible language to each other. These, fraternal reader, are only a few of the curious and interesting facts on this most valuable of the senses. I say most valuable, though perhaps sight is generally more prized than hearing. My opinion however is, that for a social being, as man is, hearing is of more importance than seeing, though a deaf man would find less difficulty in getting over the world than a blind man. There are many more interesting points on this subject, but we must not occupy too much space.

L—E.

FRATERNAL CORRESPONDENCE.

Auburn, Jan. 7th, 5850.

BRO. MOORE:—Having been a reader of the "Review" during the last two years, I have come to feel that (although personally unacquainted) I might venture to address you as a correspondent. Our beloved fraternity having been for almost a quarter of a century "hindered and impeded by our enemies, in the great and glorious work" of adorning and building up the fabric of our institution, here in western New York, until within the last three or four years; now, that we are permitted to resume our labors, we would devoutly ascribe all praise to the Great Master of Light, who hath dispelled the clouds that had so long darkened our horizon—and again vouchsafed us, that we might sit under our own vine and fig tree and none to molest or make us afraid. We hope and trust that our gates may be well guarded against the entrance of all who might disturb the order and harmony that now exists amongst us in this section of the State.

The New York difficulties so loudly talked of in some sections, are only thought occasionally of—and which in due time will work their

own cure if the lovers of law and order only have the prudence to avoid controversy, and give the others time for cool and deliberate reflection. I send you a copy of sundry resolutions of our Lodge in reference to that matter, which fully define our position.

In this city Freemasonry was never in a more prosperous and healthy condition. Our brethren are determined to "mark well the entering in of the gate," and if perchance it be found that there be an offending member, to cut it off, lest the whole body suffer.

St. Paul's Lodge resumed her labors under a Dispensation in April, 5847, with twenty-two members. In May, 1847, her first candidate was initiated; since that time to the present, we register 115 names either initiates or adjoined, including the twenty-two petitioners; only six of whom had before been members of either of the Lodges in this place. There have been twenty-five withdrawals, two deaths, and one expulsion. Of the members withdrawn, some twenty were the petitioners for the charter of Warren Lodge, at Cayuga; an account of the installation of which I see in your January No. of the Review. This Lodge may with propriety be termed a colony from St. Paul's. I regret to have to inform you of the loss of their Hall by fire, with all their regalia and furniture, on the morning of Sunday, the 30th ult.

We have at this time eighty-six members in St. Paul's Lodge.

David's R. A. Chapter, resumed her labors under Dispensation, July 29th, 5847, with fourteen members. At this time we have fifty-five members.

Town Encampment was organized U. D. on the 20th December, 1848, with nine members only; we have now twenty-six Knights Templars on our register. We know that much circumspection is necessary in the admission of members, and we trust we have not been wanting in that respect—although as you will see we have had the painful duty to perform, of expelling one whom we had initiated.

The officers of St. Paul's Lodge, No. 124, for the current year are—

Wm. Holmes, W. M.; Thos. C. Pollard, S. W.; Chas. A. Hyde, J. W.; Edward N. Kitchell, Treas.; Isaac S. Clark, Sec'y.—Meets at Free Masons Hall, Monday, on or before full moon, and a fortnight thereafter.

David's Royal Arch Chapter meets on Monday after the full moon, and a fortnight thereafter:

Harvey Wilson, M. E. H. P.; Samuel Graves, K.; Warren Cronk, S.; Amasa Curtice, Treas.; Isaac S. Clarke, Sec'y.

Town Encampment, of Knights Templars, No. —, meets at Free Masons Hall, on the 3d Wednesday of each month.

Salem Town, M. E. G. C.; Samuel Graves, G.; Daniel Hewson C. G.; William Holmes, P.; Thos. C. Pollard, J. W.; Charles A. Hyde, R.; Harvey Wilson, Treas.

But I have exceeded the bounds I had determined on when I took up my pen, and will close by desiring you to publish so much of this communication as may be deemed by you worth the trouble, while I remain

Your constant reader and brother, WM. HOLMES.

P. S.—My kind regards to Bro. Luce, of Ohio; we remember his visit here with pleasure.

Edinburgh, Ind., Jan. 14th, 1850.

BRO. MOORE :—I send you several names as subscribers for the *Masonic Review*, and will send you the money by some of our merchants, who will visit your city for goods ere long.

I would say that we have a prosperous young Lodge here. It has been working under Dispensation since last April. We have any quantity of material to make Masons of, but there appears to be a determination not to use material that is not good, in erecting so noble an edifice as we are engaged in erecting, and we don't trust to take stone entirely in its rude state—but require at *least* some of the *roughest* corners to be knocked off previous to their admission,—and the community around us have learned that persons must come in with pretty clean hands, and pure hearts. We cannot do near all the business at our regular meetings, and have to have a good many adjourned meetings. The officers are—A. Clark, W. M.; M. Treadway, S. W.; G. W. Smith, J. W., and H. Allen, Secretary.

We meet on the Wednesday night on or preceding each full moon.

Yours fraternally,

A. CLARK.

From the Democrat.

Plaquemine, Louisiana, December 28th, 1849.

On Thursday last, being the 27th of December, the anniversary of St. John the Evangelist, the Masonic Fraternity turned out in procession and marched through our streets for the second time. The procession moved from their Hall, on Front street, to the Presbyterian Church, (which was generously tendered them for the occasion,) conducted by Col. P. O. Hebert, acting Marshal, where an eloquent and impressive address was delivered by Bro. E. W. BLAKE, upon the history, teaching and fruits of Masonry, after which the officers elected for the ensuing term were installed in due and ancient form, by Bro. J. J. BERRY, P. M.

The following are a list of the officers of said Lodge :—

J C Davis, W M; Matthew Marr, S W; William Long, J W; L C Thomas, Treasurer; P E Jennings, Secretary; Wm Shanks, S D; Henry Sullivan, J D; J I Savory, Winthrop Brown, Stewards; Hiram Sigler, Tyler.

After the instalment of the foregoing officers, the procession moved to their Lodge, from thence to Mr. Bourgeois' Coffee House, where a sumptuous and elegant repast was prepared for them by the worthy host, whose arrangement of necessaries for the occasion, and selection of epicurian articles to be consumed at the feast, well bespoke the Masonic tact of the caterer, and also that of the true generosity of the gentleman. The whole proceedings of the day passed off beautifully, and the utmost attention was paid to the sound of the gavel. The weather was never finer. The greatest harmony and friendship prevailed throughout. May we live to see the re-occurrence of many such festivities.

PRAYER.—All the ceremonies of our order are prefaced and terminated with prayer, because masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God.

EDITORIAL CORRESPONDENCE.

New Orleans, Feb. 8th, 1850.

Natchez is beautifully located on a high bluff, and contains a population of some four or five thousand. There are many very handsome private dwellings, surrounded with shade trees and shrubbery of different kinds. The China tree prevails, being planted along the streets and in the front yards of the private residences: when these trees are in full foliage they must add immensely to the beauty and attractiveness of the town. We have had but little intercourse with the citizens of the place; but, so far as we have observed, they appear to be social and hospitable, free and frank in their intercourse, and agreeable in their manners. There is one serious draw-back to Natchez, which of course is more discernible to strangers than to the citizens—we mean the absence of a good Hotel. There is but one, we believe, in the city. That is large enough to contain any reasonable number of travellers, if it were well provided and well kept. But for very indifferent accommodations we were compelled to pay \$2,50 per day—a sum much greater than we are now paying in the city of New Orleans for far better entertainment. This evil will prove of more injury to the place than to the strangers who visit it, for few will wish to stop often at *such* a house, and pay *such* a price. With this single exception, the place has many attractions, and is well worthy a visit from the passing stranger.

New Orleans is *the* city of the south-west:—a large, thriving, pushing, wicked, dirty, city. A place of immense business, with its port full of domestic and foreign shipping.—Its commercial relations extend to all parts of the world, and its population is made up from all the tribes of the babbling earth. Stopping for a few minutes at a market to gaze upon the crowd, I saw Spaniards, French, Italians, Germans, English, Indians, Mexicans, Africans, jet black Ethiopians, whose darkness would cast a shade over midnight itself. And then the languages,—what a babel! French, English, Italian, Spanish, Indian, German and Congo; and all intermixed and mingled until it became a mass of verbiage which nothing but a native Creole could possibly understand. It is a great place, that market, in which to study human nature. Specimens of almost every variety of mankind are there, and free to exhibit all the peculiarities of their race. But we must reserve further remarks on this subject until a future day.

We have had the pleasure of meeting with many members of our Ancient Craft in this city, who have manifested their usual courtesy and fraternal kindness. It is well known to our readers that two Grand Lodges have existed in this State for two or three years past. This was caused by the old Grand Lodge incorporating in her creed and ritual,

the French and Scotch Rites, so called; together with some doctrines and usages deemed obnoxious to Ancient York Masonry. A controversy ensued, and the result was a separation. Those who contended for pure Ancient York Masonry applied to the Grand Lodge of Mississippi, who, after a full examination of the case, granted charters to several Lodges in this State. By these a Grand Lodge was formed; and the result was a controversy as to which supreme body was *the* Grand Lodge of the State; which question has occupied the attention of almost every Grand Lodge in the Union—some deciding in favor of one, and some in favor of the other. At length, however, the brethren here determined the difficulty should be healed, and the wisdom and prudence of the Craft at home were invoked to aid in the undertaking. We shall not attempt to enter into the merits of the controversy—for that controversy is among the things that were. It is enough to say that a basis of reconciliation has been agreed upon, and it now only awaits the final action of the two Grand bodies respectively to close up the gulf and to unite into one harmonious body, what for years has been separated. This re-union will be one of joy and congratulation; brother will embrace brother, and heart respond to heart; and the past will be buried, we trust, beyond the power of resurrection. In the course of a few days all will be done, and the glad announcement will go forth from the east of every Lodge—“*all is reconciled, and we are ONE.*”

We should like much to be present at this re-union, and the brethren have pressed us earnestly to remain until it takes place, but we fear that our “old arm chair” will demand its occupant ere that, in terms that cannot be unheeded. Having done what we could, through the pages of the Review, towards effecting this desirable object, we can but share in the general joy at its accomplishment. We feel safe in saying that, ere this reaches our subscribers, the work will be done, and the ‘West’ will proclaim in tones of gladness—*harmony prevails.*

Shall we not venture, from this extreme of the Union, to enquire if New York will be the *last* to “build up her waste places?” At this point we breathe an atmosphere of universal peace; and while we write, our thoughts are away two thousand miles among our brethren of the Empire State. Would that all could catch the spirit of concession and forgiveness which prevails here, we should then be able in our next to announce that the last breach in our walls had been restored, and New York again occupied her place at the head of the train of the sister Grand Lodges of America.

But we are reminded that our sheet is full, and further remarks must be reserved for a future occasion.

EDITOR.

MASONIC REGISTER.

Bainbridge Ind., January 30th, 1850.

BRO. MOORE:—Below I send you a list of our officers for the ensuing half year, of Bainbridge Lodge, No. 75.

A. Crain, W M; J. D. Carter, S W; J. C. Wingate, J W.; W. T. Scott, Treasurer; J Starr, Secretary.

Regular meeting, Monday of, or on full moon.

"JEFFERSON LODGE, No. 24," at *Pine Bluff, Jefferson Co. Arkansas.* Dedicated March 3d, 1849, with 10 members, and now numbers 56.

James Yell, W M; L. B. Luckie, S W; G. G. Keeler, J W; H. V. Sukendorf, S D; N. J. Hudson, J D; J. Brownfield, Trea.; J. DeBaun, Secretary; Wm. E. Smith, Tyler.

Brownsville Lodge, No. 53, Brownsville, N. Y.—Richard Buckminster, W M; Horace Skinner, S W; M. Loomis, J. W H. B. Hages, Treasurer; D. C. Priest, Secretary.

Salem Lodge, No. —, Salem, Indiana.—E. Newland, W M; D. C. Shanks, S W; D. C. Thomas, J W; T. N. Jordon, Secretary.

Scipio Lodge, No. 110, N. Y.—Charles R. Richmond, W M; Charles D. Haight, S W; Robert R. Smith, J W.

Aurora Chapter, No. —, N. Y.—M. B. Babcock, H P; Charles H. Richmond, K; Joseph R. Smith, S.

Evansville Lodge, No. 64, Indiana.—W. Hubbell, W M; S. G. Clifford, S W; J. Conyngton, J W; J. C. Hebard, Treasurer; T. J. Lyddane, Secretary.

Oneida R. A. Chapter, No. 57, Utica, N. Y.—P. Lyons, H P; Ira Chase, K; J. M. Hatch, S; N. P. Hitchcock, Secretary.

Utica Lodge, No 47, N. Y.—Samuel Comstock, W M; B. Hawley, S W; Dwight Mather, J W; J. S. Hunt, Secretary.

Amherstburg, Canada West.—The officers of Thistle Lodge of Free and Accepted Masons of Amherstburg, were installed on Monday evening last, by the M. Worshipful Grand Master of Michigan, Jeremiah Moors, assisted by Mr. Carpenter, W. M. of Detroit Lodge, and Mr. Lester, P. M. of said Lodge. The officers installed for the current year are :

I. B. Boyle, W M; John McLeod, S W; George Bullock, J W; Jas. Gott, Treasurer; George Duncan, S D; George Gott, J D; Alexander Jones I G; James McVety, Tyler; Thomas Salmoni, Samuel Nutson, Stewards.

OBITUARY NOTICES.

Battle Creek, Calhoun Co., Michigan.

BRO. MOORE:—At a regular communication of "Battle Creek Lodge, No. 12," of Free and Accepted Masons, convened at their Lodge Room on Tuesday evening, January 22d, A. L. 5850, it was

Resolved, That whereas it has pleased the Great Architect of the Universe, to remove from us by the hand of Death, our worthy and

much esteemed brother REUBEN PERR, (Past Senior Warden of this Lodge,) and whereas in this bereavement we deem it our duty to express our feelings of sympathy, therefore be it

Resolved, That in the death of our brother, this Lodge has lost one of its most useful, and the fraternity one of its most devoted members. The community a valuable and estimable citizen, and his family a kind husband and affectionate parent.

Resolved, That we tender to the family of the deceased in their bereavement, our sincere sympathy and condolence.

Resolved, That the foregoing preamble and resolutions be entered on the records of this Lodge, that the Secretary transmit a copy thereof to the family of the deceased, and another to the Editor and Publisher of the "Masonic Review," for publication.

Fraternally yours, &c.

GEO. W. THOMAS, Secretary.

Hillsboro', Ohio, January 29, 1850.

BRO. MOORE:—At a late meeting of Highland Lodge, No. 38, of "Free and Accepted Masons," the following preamble and resolutions were unanimously adopted:

Whereas, in the mysterious and afflicting dispensations of an inscrutable Providence, death has called from our circle, our beloved and worthy brother, F. F. SHELDON, an esteemed member of our Lodge, therefore

Resolved, That we cherish with grateful and affectionate remembrance, his virtues as a brother, a mason, a christian, and a minister.

Resolved, That we, the members of this Lodge, deeply sympathise with his bereaved companion, in the great and irreparable loss which she has suffered in this severe stroke of Providence.

Resolved, That the members of this Lodge wear the usual badge of mourning, thirty days.

Resolved, That the Secretary furnish Mrs. Sheldon with a copy of the above preamble and resolutions, and that he have them published in the papers of this town, and in the "Masonic Review."

J. M. BARRERE, W. M.

JOS. K. MARBURY, Sec'y.

DIED,—At Salem, Indiana, on the 11th of August last, Col. HENRY YOUNG, a member of Salem Lodge, No. —.

Bro. Young was universally respected by the community in which he lived, and deeply loved by the members of his Lodge. His brethren mourn the loss of a faithful member, and community an honest and good man.

DIED,—At Louisburgh, O. on the 8th of January last, Bro. PAUL HENKEL, of Benton, Indiana, in the 27th year of his age. Bro. Henkel was a member of Goshen Lodge, No. 12.

The members of his Lodge adopted the usual resolutions of respect for his memory; also resolutions of respect, etc. to the memory of Brother Henkel, were drawn up by the students of the Ohio Medical College, of which he was a member.

DIED.—At Brownsville, N. Y., on the 9th of December last, brother **ARBA STRONG**, P. M. of Brownsville Lodge, No. 53, and P. K. of Watertown R. A. Chapter, No. 59. Bro. Strong was greatly respected by all who knew him, and died universally regretted.

EXPULSIONS.

BRO. MOORE:—At a stated meeting of Marion Lodge, No. 120, of Free and Accepted Masons, the following was ordered to be published in your Review.

Whereas, Bro. C. G. Smith having been guilty of unmasonic conduct, to-wit:—by absconding, thereby neglecting his family, and also, failing to pay his just debts.

Resolved, That Bro. C. G. Smith be expelled from all rights, privileges and benefits of this Lodge.

By order of Marion Lodge, No. 120.

JOSEPH V. CORRE, Secretary.

Mount Healthy, O. January 26th, 1850.

EDITOR'S TABLE.

ABSENT.—The Editor is now absent on a visit to New Orleans, and he is indebted to a friend for the arrangement of the present No. Before the April issue he expects to be at his post again, prepared to labor with renewed zeal to please and gratify his readers.

CONSTITUTIONS.—In the April or May No. we shall begin a re-print of the Ancient Constitutions. The copy from which we shall print, is the first copy ever published,—the form adopted in 1721. Our subscribers will thus have an opportunity to see the genuine old "Constitutions of Masonry," without any modification, change, or alteration; and will have the means of comparing them with the same document in its present form. This old copy has cost us more than ten times the price of the Review for a whole year. We hope all who desire a copy will send soon, as our edition of the Review is getting low. It will be worthy of careful preservation, as a book of reference, and all should have it bound. We have another Portrait, finely engraved on steel, for the May No., and are determined to spare no pains or effort to make the Review more and more valuable. The next Portrait will be of a distinguished Mason in Ohio.

GRAND LODGE OF MICHIGAN.—The following officers were elected by the Grand Lodge of Michigan, at its late session. We have not yet received a copy of the proceedings, but may before this No. is issued.

Jeremiah Moors, G. M.; John Barber, D. G. M.; John Stewart, G. S. W.; W. H. McCumber, G. J. W.; Levi Cook, G. Treasurer; James Fenton, (Detroit) G. Secretary.

CORRECTION.—A serious error occurred in our January No. in the article headed "Desultory Thoughts" No. 2. We regret this very much; and we may as well say here, that our proof reader was necessarily engaged a few weeks another way, which must be our excuse for any inaccuracies in one or two Nos. back. We hope to avoid such errors in the future, as our main dependence for these things is now at his post again.

In relation to the error above alluded to, the writer of the article,—in a note to us—says :

"I did not see the January number of the Review until to-day. I notice two typographical errors in Number 2.—Clavel is called an "excellent" instead of an "*expelled*" Mason,* which he is. Dr. Oliver denied some of the *facts* (?) which he gives in relation to the high degrees from Clavel's works. This Clavel, among other things, slandered and misrepresented the Brethren of the high degrees in this country—and by stating the fact of his quoting from Clavel, it was important to show his character, that due *credit* might be given to him and his assertions. In the same number (page 108,) ("and I do it with *humility and dependence*,") read ("*humility and deference*.")

CINCINNATI MASONIC DIRECTORY FOR 1850.

N. C. HARMONY LODGE, No. 2.—Stated meetings, first Wednesday in each month. W. B. Dodds, W. M.; Charles Massard S. W.; John D. Caldwell, J. W.; J. K. Smith, Secretary.

MIAMI LODGE, No. 46.—Stated meetings, first Tuesday in each month. Wm. Bellows, W. M.; V. Oster, S. W.; W. McLain, J. W.; S. W. Reeder, Secretary.

LAFAYETTE LODGE, No. 81.—Stated meetings, first Thursday in each month. F. G. Phillips, W. M.; Isaac T. Martin, S. W.; George T. Jones, J. W.; J. W. Shipley, Secretary.

CINCINNATI LODGE, No. 133.—Stated meetings, last Thursday in each month. Thomas Salter, W. M.; H. Raper, S. W.; Thomas Hart, J. W.; H. H. Stout, Secretary.

McMILLAN LODGE, No. 141.—Stated meetings, last Wednesday in each month. George B. Bohrer, W. M.; R. Cameron, S. W.; J. S. Unzicker, J. W.; J. G. Potter, Secretary.

CYNTHIA LODGE, No. 155.—Stated meetings, first Friday in each month. A. Death, W. M.; Smith Betts, S. W.; C. J. W. Smith, J. W.; H. S. Applegate, Secretary.

YEATMAN LODGE, No. 162.—Meets in Pendleton. Stated meetings, Wednesday on or before each full moon. J. W. Dunham, W. M.; C. Welsh, S. W.; W. Long, J. W.; O. B. Wiggins, Secretary.

CINCINNATI CHAPTER, No. 2.—Stated meetings, first Monday in each month.—J. Graff, H. P.; W. McCammon, K.; W. See, S.; S. W. Reeder, Secretary.

McMILLAN CHAPTER, No. 19.—Stated meetings, last Tuesday in each month.—P. Outcalt, H. P.; Thos. Salter, K.; Geo. B. Bohrer, S.; J. B. Ramsey, Sec'y.

CINCINNATI COUNCIL, No. 1.—Stated meetings, third Monday in each month.—W. B. Dodds, T. I. G. M.; P. Outcalt, D. I. G. M.; Thomas Salter, P. C. W.; S. W. Reeder, Rec.

CINCINNATI ENCAMPMENT, No. 3.—Stated meetings, second Monday in each month. C. F. Hanselman, M. E. G. C.; J. Graff, G.; Richard Conkling, O. G. S. W. Reeder, P.; J. K. Smith, Rec.

* He was expelled by the Grand Orient of France, some six years ago.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, APRIL, 1850.

NO. 7.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

JURISDICTION OF ROYAL AND SELECT MASTER'S DEGREE.

BRO. MOORE:—

As this question is exciting much attention at present I wish to offer an article for your pages in reference to it. I have had occasion, as one of a committee of the Grand Chapter of New York, to give an extended and careful examination to the question, and have read, I believe, most or all that has been published, and much that is unpublished touching these degrees. I may not be without error in some of my views and conclusions, but feel a strong confidence that they are in the main correct; and am willing to give what information I can on the question, as I have no doubt all that is required, is correct information to induce a proper and masonic decision of the question.

In doing so, I shall speak of them chronologically. These degrees are unquestionably detached, honorary, or side degrees of the Ancient and Accepted Rite, or what is called Ineffable Masonry. The *regular* degrees of that order are *thirty* in number; and the three of the blue Lodge counted, as is always done, makes the last, which is merely an *official* degree, the 33d; i. e. Sovereign Gr. Insp. General. This is conferred in the Supreme Grand Council, of which there are *two* in the United States, one at Charleston, S. C. and one at New York city. And the United States are divided into two Supreme Jurisdictions, the Northern and Southern, by a line due east and west in the latitude as I understand it, of Washington city. Their subordinate bodies are, 1st, Lodges of Perfection. 2d, Grand Council of Princes of Jerusalem. 3d, Sovereign Chapters of Rose Cross. 4th, Sovereign Grand Consistories of Princes of the Royal Secret. In the Lodges are conferred eleven regular degrees, and often formerly several detached degrees; among them the degrees of Royal and Select Master, Master Mark Mason, or Mark Master, Grand Patriarch, Most Excellent Master, and Super Excellent Master. In the Councils are

conferred two degrees, and some of the detached degrees. In the Chapters, two; in the Consistories, twelve; and in the Supreme Council, one, the 33d. All these degrees were unknown in this country prior to 1766. They were introduced in that year by Henry A. Francker, a German, who came to this country from France by way of St. Domingo, as Dep. Insp. General of the 33d degree, appointed by Bro. Stephen Morin, of Illustrious memory, who was in 1761 constituted at Paris Sovereign Grand Insp. Gen. by a Grand Consistory, as some say, or Grand Council, more probably, of the 33d degree, held by order of his highness Frederick III, king of Prussia, who was at that time M. P. Sov. Gr. Commander of the 33d degree, at Berlin, where the head quarters or Sup. Grand East of the Ineffable Degrees was then held.

Morin was constituted and Francker appointed with the direct object of emigrating the ineffable degrees to the new world. Francker came to Albany, N. Y. and resided there some time. On his way he remained awhile at the city of St. Domingo, uncertain probably in relation to completing his voyage. While there he conferred the degrees, with the appointment of Dep. Insp. Gen. on Moses Michael Hayès, afterwards Grand Master of the Grand Lodge of Massachusetts, who under Francker's auspices, introduced them to the knowledge of several others and carried them to Rhode Island and Massachusetts. Francker came to Albany about 1766, and Bro. Hayès introduced them into R. I. and Mass. at about the same period. Several organized bodies for conferring the Ineffable degrees were soon after formed at the north; and the Sup. Council at N. Y. I believe established within a few years. I am not informed at what time Francker died; but it seems certain that Moses M. Hayès succeeded to his powers. Isaac De Costa, an Italian, received the degrees and was appointed Dep. Insp. Gen., and went to Charleston, S. C., in 1782, and soon after established a Lodge of Perfection there. De Costa died, and Bro. Hayès appointed Bro. Joseph Myers his successor. He with others, in 1788, established a Grand Council of P. of J. in Charleston; and Myers deposited in the archives of the Council certified copies of the degrees from Berlin, Prussia, including those of Royal and Select Master. A Grand Consistory was afterwards formed in Charleston, and in 1801 a Supreme Grand Council. There has been no regular order in conferring the detached degrees. They have never been cultivated or conferred in the Northern jurisdiction; not to much extent, at least. That Grand body does not now, so far as I can learn, and has not for a great length of time, paid any attention to them, or exercised, or sought to retain any control over them. I am not informed whether they have ever been

conferred with its sanction; and certainly if they have, it would seem to have been only as *side* degrees. There is a body styled Columbian Council, No. 1, of Royal Master Masons, in the city of New York, which confers these degrees, the R. and S. Master, and the Super Excellent Master, which was formed in 1810, under Thomas Lownds, and received its warrant from another body which was formed in 1807, in the city of New York, under Thomas Lownds as a working Council, by voluntary organization, as would appear.

In the Southern jurisdiction, the R. and S. degrees were conferred for some time, both in the Councils of P. of J. and in or connected with the Lodges of P., and also, were very widely diffused by being informally conferred on R. A. Masons, and probably, occasionally on Past Master Masons, by the Dep. Insp. Genls. of the 33d, at Charleston, as a lure to them to take the *regular* Ineffable degrees, and establish Lodges and Councils. Sometimes only one of them was conferred. And there is reason to believe that the R. M. was conferred on those who were M. M. only. It is ranked in a list of degrees published in 1821, between Master Mason and Secret Master, the last being the first of the Ineffable degrees, called regular; and in the same list, the Select Master is enumerated with other detached degrees of the eleven given in the Lodge of P. After a time, Councils of R. and S. Masters were formed in South Carolina, Georgia, and Mississippi, and perhaps still later in Alabama and Louisiana. In Georgia, Alabama, and Mississippi, they are still in activity, having been *revived*, as I understand it, within the last five or six years. In S. C. they have all gone down long ago, and the degrees are now only given in that State by D. Insp. Gen. The G. G. C. at Charleston, or its subordinates, have not for a long time granted any warrants for Councils of R. and S. Masters. I even doubt whether they ever *had any authority* given them to do so. I suppose it was done for convenience in conferring the degrees, and without *any* direct authority from Europe, beyond the authority over the degrees given by the Dep. Insp. Gen. Myers, when forming the Council at Charleston, in 1788. I do not suppose a *Council* of R. and S. Masters was ever known in Europe. Though when a body of R. M. M. is convened within a Council of P. J., or Lodge of P., it is, I presume, generally called a Council, though sometimes a Convention.

The New York Grand Council after ~~working~~ three years, commenced granting warrants, and assumed the power of a Grand Council for the State. It has now only two subordinates, the one called Columbian Council, No. 1, in New York, formed in 1810, and one called Houston Council, No. 10, at Houston, Texas, formed in 1847. It claims some connection

with the Ineffable degrees. I suppose, as a statement made by its officers to the Grand Chapter of New York, in 1849, now before me, claims that it was "formed in the year 1807, by the Supreme Grand Council of the 33d Degree of *"Most Puissant Masters."*" But what these last words mean it is difficult to determine.

The Grand Council of the 33d, at New York, does not seem to recognize them at all, they hold no warrant for it, so far as I can learn, or from any other source; they hold no intercourse with the Councils of R. and S. Masters, or G. Councils of other States, and are not recognized by them in return. I do not think they originally conferred any thing more than the R. M. degree, and added the Select Master's about 1822. The first mention of that degree in the official statement above referred to, is in January 1823, in a petition from Hudson, for the establishment of a Council at that place. And I presume, as the Super Excellent degree is not mentioned until recently, that it has been recently added. It is probably, I think, the same that is given in the R. Arch Chapters in Ireland as a *regular* degree between the M. E. and R. Arch. It is unknown in the English and Canadian Chapters, and has probably been imported from Ireland to New York within the last ten years. It is, as I am informed, conferred in Pennsylvania as a side degree. The Royal and Select degrees are also conferred by R. A. Masons on R. A. Masons, very extensively and indiscriminately, in the State of New York, and I am informed also in a good many cases in Massachusetts, Pennsylvania, and other States; but always very *informally*. It is usually done *in Chapter rooms*, but not in the Chapter. This practice is bad, and is producing bad results. It conveys a confused and improper idea of the degrees. In many cases one is conferred and not the other. And in some instances the Select is conferred before the Royal Master. This, I believe, is also the case in the Chapters of North Carolina.

There are four States in which the Chapters have assumed and now exercise jurisdiction over the degrees. Maryland in 1817, authorised her Chapters to confer the Select Degree; and in 1824, made it a constitutional degree between the M. E. and R. A., and is still retained. North Carolina, which places them before the M. E. Virginia received them in 1840 by surrender from the Grand and subordinate Councils of that State, and made both of them constitutional Degrees between the Past and M. Excellept. Florida assumed them in 1847, and made them constitutional, as in Virginia, but has decided to abandon them to the jurisdiction of the Supreme Council at Charleston, and is about amending her Constitution to that effect. And there being no Grand Council of R. and Select Masters in

Maine, the Grand Chapter of that State in May, 1848, assumed their jurisdiction under the resolutions of the G. Grand Chapter in 1839, and 1844; and confers them *after* the R. A., as recommended by the General Grand Chapter in 1847. The Grand Chapter of New York is desirous of assuming them in the same manner as Maine, if it can do so amicably and rightfully; and otherwise not. Her decision is not yet made. She will await the action of the General Grand Chapter in September.

The jurisdiction is claimed for the Supreme Grand Council of the 33d at Charleston, in the following States, viz., South Carolina, Florida, Georgia, Mississippi, and Louisiana. The Grand Council of Alabama, which originally, I suppose, had them from that source, under warrants from the Grand Council at Charleston, decided in 1849 to surrender them, with the consent of its subordinates, to the Grand Chapter of that State, which consented to receive them. Of Tennessee, I can say nothing, as in fact I know nothing. But I believe there is no Grand Council there.

To the best of my information, there is no Grand Council in either of the following States, viz., Maine, New Hampshire, Vermont, New Jersey, Pennsylvania,* Delaware, Maryland, Virginia, North Carolina, Florida, Tennessee, Texas, Arkansas, Missouri, Indiana, Iowa, Wisconsin, Illinois, Michigan:—*nineteen* of the *thirty* States. I am not certain that there is any Council, either Grand or Subordinate, in either Rhode Island or Massachusetts, although there has formerly been subordinate Councils in both States. In Massachusetts under voluntary formation and warrants from the New York Council, which that Council now says are extinct; and in Rhode Island, probably under the organization of the Insp. Gen. of the 33d. The Grand Chapters of Rhode Island and Connecticut have both expressed themselves unfavorable to assuming the jurisdiction of these degrees; and likewise those of South Carolina and Florida. And those of Vermont, Ohio, Kentucky, Georgia, and Mississippi, are understood to entertain the same views.

There are Grand Councils in Georgia, Alabama, Mississippi, Kentucky, Ohio, and Connecticut. The three latter are supposed to be irregular, because their authority is traced to Jeremy L. Cross. In another paper, hereafter, I will, with your leave,† discuss the validity of the claims of the Councils and Chapters. They both rest on questions difficult of solution. But I believe "*light*" can be thrown upon it, so that no one can mistake which has the better claim. The movements in the Grand Councils of Georgia, Ohio, and Alabama, and in several

* Yes, in Pennsylvania.

[EDITOR.]

† We trust Bro. Hatch will continue his investigation, and give us all the "*light*" on this subject he can.

[ED. REVIEW.]

of the Grand Chapters, particularly those of New York and Florida, will bring the question up for decision in the General Grand Chapter, and all the light we can have upon it is very desirable.

I am truly, yours, &c.

J. M. HATCH.

Since the receipt of the foregoing article, we have received the printed proceedings of the Grand Council of Ohio at its last annual meeting. In that document we find a report in relation to these degrees from a committee appointed the previous year. The report is too voluminous to copy entire, but insert the following resolutions, which, together with the report, were referred to a new committee for further consideration and report at the next annual meeting.

From the movements now going on in the different Grand bodies in the United States, we think this subject will be fully investigated, and we hope put at rest. If these degrees, as is alleged, have strayed away from their rightful jurisdiction, we trust they may again be placed in their proper position,—whether that be under the Chapters or Consistories.

Comps. Jacob Graff, William McCammon, and D. Lapham, of this city, constitute the present committee. [ED. REVIEW.]

“Your Committee find

1st. That R. A. Chapters have no authority to confer the degrees of Royal and Select Master, or either of them.

2d. That the degrees, as here conferred in the State of Ohio, were surreptitiously obtained, and consequently without lawful authority; as those first conferring them were not authorized, they could confer no better authority than they possessed.

3d. That they legitimately belong to the Consistories and Supreme Councils, of which your committee are informed there are two in the United States; one north, and one south of a line drawn due east and west from the Capitol in Washington city, but are not informed, whether the Northern Supreme Council have charge of these degrees. Your committee would recommend that a suitable committee be appointed to ascertain that fact, and if found to possess them, that an application be made to the Northern Supreme Council, and if not there, to the Southern Supreme Council, for authority to confer these degrees in Councils as they are now conferred. Your committee would recommend the application to be made to the Supreme Council, held in Charleston, South Carolina, for the proper authority; but as Ohio lies in the Northern Jurisdiction, your committee recommend the adoption of the following resolution:

Resolved, That a committee of three be appointed, to obtain from the proper source, authority to confer the degrees of Royal and Select Masters throughout the State of Ohio, and that they be authorized to draw on the Grand Treasurer for any sum, not exceeding — dollars, to defray the expense of said application.”

MASONRY IN TEXAS.

Louisville, March 7th, 1850.

COMP. C. MOORE, DEAR SIR :—

I spent the past winter at Austin, Texas, and whilst there issued three dispensations for new Chapters—to wit:

San Jacinto Chapter, No. 7, Huntsville; Washington Chapter, No. 8, Washington; Rising Star Chapter, No. 9, San Augustine; now making nine Chapters in Texas working under authority of the G. G. Chapter of the United States.

The action of the G. G. Chapter in 1844, in relation to the Grand Chapter of Texas, caused considerable dissatisfaction amongst the Royal Arch Masons of that State. The dissolution of their Grand Chapter however, and the number of Dispensations issued for new Chapters is pretty conclusive evidence that they are becoming reconciled, and that they have seen the necessity and propriety of a legitimate organization. Many Royal Arch Masons made under authority of the late State Grand Chapter, have come forward and been healed, and I doubt not that all, or nearly all, will ultimately do so; and that perfect peace and harmony will be restored there—a consummation most devoutly to be desired.

During my stay at Austin, the Grand Annual Communication of the Grand Lodge of the State, was held at that place. I was politely invited to attend, and did so as often as my business would permit. A more intelligent and respectable body of Masons it would be difficult to find assembled in any other Grand Lodge of the United States. To say that I was highly gratified with their proceedings, is expressing but faint praise. Perhaps there is no State in the Union where masonry is more highly prized than in Texas: and I feel safe in asserting that there is none where it has effected more good.

On my return from Texas, a few days since, I found an application for a Dispensation, properly recommended, for a new Chapter to be held at Cambridge, Henry county, Illinois, to be known as "Reynolds Chapter," which I granted, and appointed Comp. Harman G. Reynolds, H. P.; Michael Grant, K.; James Vaughn, S., and authorized Comp. Geo. C. Lanphere, H. P., of Horeb Chapter, No. 4, at Henderson, Illinois, to instal the officers, &c.

On my way home from Texas, I learned at New Orleans that the basis of an adjustment of the difficulty existing between the two Grand Lodges of the State of Louisiana, had been agreed upon, and no doubt seemed to be entertained that a union of the two would be consummated to the satisfaction of both. What is there to prevent an adjustment of

the difficulties which, unfortunately exist amongst our brethren of New York? It seems to me that if both parties will act on true masonic principles, that it can easily be done; and they owe it to themselves and the masonic world, that it should be done. I most fervently hope that they will go to work in the right spirit and do it; and let us show to the world how brethren can dwell together, and love one another.

I am, my dear sir, most respectfully and

Fraternally, your obt. sevt.,

WILLIS STEWART,

G. G. K. G. G. C.

For the Masonic Review.

PRESENTATION OF A JEWEL.

At a special communication of Temple Lodge, No. 46, located in Peoria, Illinois, W. M. JNO. C. HEYL in the chair, the following proceedings were had. A beautiful Jewel which had been prepared by the brethren of Temple Lodge, No. 46, and Peoria Lodge, No. 15, was presented to R. W. JOHN C. CRANDALL, by THOMAS J. PICKETT, Worshipful Master of Peoria Lodge, in the following address:

Worshipful Master—I embrace this occasion to present, in behalf of the brethren of Peoria, to the late Master of Temple Lodge, and Past Deputy Grand Master of the Grand Lodge of Illinois, this *mark** of our esteem and confidence, as a token of our regard and affection for him, as a man and as a Mason. This little metallic substance is not to be valued for its intrinsic worth, but there are many striking moral lessons taught by it, and among others it may serve to remind him of the "white stone with the new name written which no man knoweth save him that receiveth it."

You, Brother Crandall, in obedience to the call of duty, are about to leave us, to engage in an undertaking surrounded by gigantic difficulties. Your route over the lonely prairie, the snow-capped mountains, and by the murmuring stream, will be beset by dangers that will cause the heart of the strong man to throb with a quicker pulsation. In all human probability toil and hardship will be your lot. Or perhaps when far from your brethren and the tender care of an affectionate wife, your frame may be tortured by the burning fever. But why should

*The Jewel is of silver. On one side are the letters H. T. W. S. S. T. K. S., in the centre of which is an emblem of that "divine anchor which shall safely moor us in a peaceful harbor." On the reverse, "Presented to R. W. JOHN C. CRANDALL, P. D. G. M. of Illinois, by his brethren of Peoria."

I allude to this. You have considered the trials and dangers, and your sense of duty outweighs them all.

While life shall last, your masonic brethren will remember your services to the fraternity in this and other portions of our State. We will remember that to your energy and ability the society of "Ancient Free, and Accepted Masons" in Peoria are indebted for much of the prosperity we now enjoy. Here, in this hall, we have been accustomed to listen to your instructions, and become better men as we advance in a knowledge of the mysteries of our time-honored institution; and here, when endeavoring to confer *light* on the uninitiated, will your absence be most deeply felt. Never, I may say without any desire to flatter you, my brother, or to speak disparagingly of those who may dispense light after you shall have left us, never will a degree be conferred in this hall without an expression of regret from the brethren that *you* are not present to assist us in keeping close to the "ancient landmarks." But though we whisper farewell, and invoke the blessing of God to rest upon you, yet we will anxiously look for your return from that far-off El Dorado—your brightest visions more than realized. But should it be otherwise,—should the Grand Master of the Universe send his *Tyler, Death*, to call you from your *labors*, we have a confident hope that "you would be found ready," and that you "would partake of everlasting refreshment in the Paradise of God." Ever bear in mind and practice, brother, the excellent and holy tenets of our Order which you have so often taught in that station, and at this altar—and then "should the cold winds of death come sighing around you, and his chill dews glistening upon your forehead"—should you be denied, by the order of the Grand Warden of Heaven, from participating in our sacred mysteries—you will receive the thrilling invitation, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

It is ever hard to pronounce the word *Farewell* to those we love and with whom we have held sweet council together, but in *this* world it is our destiny. Should this be our last masonic meeting, let us all so live as to receive *still greater light*; and when the "embers of mortal life are feebly glimmering in the socket of our existence," may we see the face of Jesus bending over our beds, and smiling salvation in our closing eyes. May we together walk the golden streets of the New Jerusalem, and enjoy happiness durable as the eternity of God.

Brother CRANDALL was then invested with the Jewel and replied as follows:

Worshipful Sir: This little metallic substance, which I find myself in possession of, through you, in behalf of my masonic brethren of Peoria, with the sentiments accompanying it, have

produced heart-felt emotions which language fails to describe. And but for this marked expression of your regard, confidence, and esteem, I might not attempt a reply. So unexpectedly the possessor of this token, the source from whence I received it, and the manner in which it was bestowed, places me in a position peculiar, and I trust I may duly appreciate it.

Though it has been my aim to be emphatically a *mason*, I fear my zeal has procured for me more than my merits may claim, or my knowledge justify. While I extend to you the parting hand, and pronounce the word *Farewell*, feelings of heartfelt sorrow might distract, but for that star, that radiant star of hope, which ever throws its cheering light athwart our otherwise dreary pathway, its beams penetrating the sable curtains of disappointment, and encouraging us to look forward for brighter days, and we are encouraged to believe that we shall meet again.

While I leave you, my brethren, I am happy to say I leave you with those who by their fidelity, knowledge, and zeal, may justly claim all you have awarded to me. If in any way I have contributed to the advancement of our masonic Institution, the pleasure it affords of having done so would more than compensate for my feeble efforts.

Again I bid you farewell, and while separated from you, whether upon the western plains or in the valley of the Sacramento, whether on the "high hills" of prosperity or the "low vales" of adversity, I will recur to this auspicious occasion with emotions of gratitude, and when my thoughts flow back to this meeting, may I resolve to be a better man, a better Mason, and a better Christian. If in the providence of an all-wise Being, I should be called to render an account of my stewardship—should his *Tyler, Death*, overtake me—may I fall among my masonic brethren. May I so live that when upon my remains they let fall the *Evergreen*, they may be justified in the belief that I repose "where the wicked cease from troubling and the weary are forever at rest."

Worshipful Sir, our acquaintance has been long and intimate, and from you, and the brethren you represent, have I ever received tokens of your favor and esteem, imposing on me a debt to discharge for which I fear time will not be allotted or opportunity afforded. I take my leave of you believing you appreciate my motives, though I have failed to answer your demands, ever praying for your prosperity in our mystic labors. Farewell.

GRAND CHAPTER OF NEW YORK.

COMP. MOORE—Having attended the recent session of the Grand Chapter of this State during the present month, (commencing Tuesday, February, 5th,) and enjoyed as usual, the pleasures of the fraternal intercourse which the annual meetings of that intelligent and distinguished masonic body afford, I have thought that a brief notice of its proceedings might not be uninteresting to the readers of the Review.

Every Chapter under the jurisdiction, but one, was represented, and every Chapter made its returns and paid its dues—being in all thirty-four. The Grand Officers were in attendance, except the Grand Chaplain and Grand Treasurer; the former of whom, (and it was among the incidents which marred the pleasure of the occasion,) was confined at home by severe sickness, and the latter has gone to California. Most of the Past Grand Officers were also present, numbering *five* P G H P's, *three* P G K's, and *one* P G S. Amongst these officers and representatives were some of the venerable fathers of the fraternity in the State, whose attendance not only encouraged the craftsmen of a later date, but gave character to the proceedings, by the wisdom of their councils.

The business of the session was opened by an able and excellent address from Comp. R. R. BORD, G H P, in which he alluded to the fraternity of the State, and to the difficulties which had occurred in another of its departments, as bearing upon the interests of Royal Arch Masonry. This address was referred to appropriate committees for action.

The presentations of petitions and resolutions principally occupied the remainder of the day; though in the afternoon, the amended Constitution proposed last session was taken up, and unanimously adopted entire.

On the morning of the second day, the special committee to whom had been referred so much of the address of the G H P, as related to clandestine Lodges and expelled Masons, reported in a short terse report defining the masonic law upon the subject, and concluding with resolutions declaring in effect that suspension or expulsion from a blue Lodge, excluded the object of it from a Chapter, but that like suspension or expulsion from a Chapter, did not exclude from a Blue Lodge; that persons expelled or suspended by a Lodge or Grand Lodge of competent jurisdiction, should be forbidden to visit or sit in any Chapter in this jurisdiction, and interdicting all masonic communication by Royal Arch Masons with such persons while the sentence remained in force; that all former actions of the Grand Chapter inconsistent with these resolutions,

should be rescinded and repealed; and that the officers of the Grand Chapter and subordinate Chapters be directed to enforce these rules.

The Special Committee also, to whom was referred so much of the address of the G H P, as relates to the masonic difficulties in this State, reported, concluding with a resolution in effect, declaring the Grand Lodge of which M. W. John D. Willard is Grand Master, the only true Grand Lodge of the State.

These reports were made the special order for the afternoon, when they were taken up and discussed with eminent ability on both sides, and yet with a spirit of fraternal kindness and courtesy, which speaks volumes for the institution; and this debate continued, with some few interruptions (occasioned by the execution of special order) till late in the third day of the session.

The report of the first committee, presented by Companion Lewis, was adopted with but few negative voices, and those mainly arising from a desire to postpone action on the subject; and on the report of the last committee, presented by Companion Hungerford, there were two votes, taken by Chapters: one, on a motion to postpone till the next annual session on which there were ayes 19, noes 81; and the other on a motion to adopt the resolution accompanying the report, there were ayes 91, noes 13. So the Grand Chapter decided to recognize only the Grand Lodge of which Judge Willard is Grand Master, as the true masonic Grand Lodge of the State of New York. It is pleasant to be able to add, that this decision did not in the least impair the harmony and good feeling existing in the body, but that when the Grand Chapter separated, it was with unabated sentiments of fraternal kindness towards each other. Nor should it be omitted, that one representative, who had been expelled by the Grand Lodge in June for his part in those unhappy occurrences, when this question was decided, with a spirit which does honor to him as a gentleman and a Mason, and which will not soon be forgotten, left the Grand Chapter and did not again resume his seat, lest by so doing, he should disturb the harmony of the proceedings.

Although the venerable Grand Chaplain, Rev. Comp. SALEM TOWN was absent, and nothing occasioned so much regret, yet he had forwarded his address, which was read in the afternoon of the second day, and was worthy of his character as a man, a Mason, and a Christian. Should it prove to be his last, it will speak in its lessons of wisdom and fervent piety, long after he shall be gathered to his fathers.

Following the excellent example of Ohio and Indiana, a resolution was offered and referred to a special committee, on the propriety of collecting material for, and preparing a history of masonry in the State, and more particularly, Royal Arch Masonry. The committee reported

at length, and concluded by offering resolutions friendly to the project, and proposing a plan for carrying it into execution, through the agency of a committee of five. The Grand Chapter (under the rule) selected as the committee, Companions Lewis, Town, Cole, G. F. Yates, and Hoffman.

The annual election of Grand Officers took place on Thursday afternoon, with the following result :

M. E. Robert R. Boyd, G. H. P.; Orville Hungerford, D. G. H. P.; John L. Lewis, jr., G. K.; James S. French, G. S.; John O. Cole, G. Sec.: E. Comp. Ebenezer Wadsworth and Joseph Jones, were re-appointed Grand Lecturers; William Seymore, Grand Treas.; Rev. Salem Town G. C.; Jesse P. Mitchell, G. M.

During the session the Warrants of *eight* Chapters were revived on the usual terms ; but a resolution was adopted, that no further Warrants should be revived except by the payment of the constitutional fees for a Warrant.

The Special Committee on so much of the address of the G. H. P. as related to the Royal and Select Masters Degrees, presented an elaborate report by Comp. Hatch, accompanied with a resolution declaring that no legally authorized Grand Council exists in this State ; which resolution was adopted.

The Special Committee on so much of the address of the G. H. P. as related to the ensuing session of the G. G. Chapter, and matters connected therewith, presented a report by Companion Cole, with a resolution referring the matter of the control of the R. and S. Masters Degrees to the representatives to the G. G. Chapter for the action of that body ; which was adopted.

The committee on Foreign Correspondence, through Companion Hoffman, reported: but no topic of unusual interest was presented by them.

This is an outline of the most important matters transacted, and you will perceive that it was a busy and interesting session, as it will undoubtedly prove to be a profitable one. The settlement, by the solemn decision of those well acquainted with all the features of the case, of the important question of the validity of a sister masonic body, is amongst its most prominent acts, and the *manner* in which it was done, when the imperative necessity of a decision became apparent, will, undoubtedly, go far towards the healing of the bitter waters ; and the indications are most promising, that past differences in the masonic family in this State will be happily reconciled. May the happy time soon arrive when there will be indeed "one faith, one feeling, one brotherhood."

Yours fraternally,

Δ.

From the London Masonic Review.

TO THE MEMORY OF BRO. JOHN WILSON, THE VOCALIST.

BY BRO. ROBERT GILFILLAN.

FAR on a foreign shore the Minstrel sleeps,
His harp on willow branches all unstrung,
Save when the breeze across it trembling sweeps,
Faint echoes 'wak'ning of the strains he sung !

Not on the banks of Tweed's fair silver stream,
Nor in some nook he rests on Forth's shore,
His "narrow house" 'mid strangers—soft his dream !
His dirge the Niagara's troubled roar !

Who now shall swell thy songs, old Scotia dear ?
The "Ewe-bughts Marion," "Gowans in the Glen,"
"Farewell, Lochaber !" or the "Parting Tear,"
"Up, gallants, up ! we'll a' be Charlie's men !"

A wee bird chirping cam' to our ha' door,
Across the wide and wild Atlantic main,
Sad was its song—"The voice is heard no more,
"That, dying, hath not left its like again !"

The Bruce's charge—"Scots who with Wallace bled,"
Or, "Bonny Tibby, I ha'e seen the day,"
"My love is like the rose all blushing red,"
Or, "Forest flowers a' wedded are away !"

If kindred spirits meet in better lands,
A Ramsay, Ferguson, and Burns are there,
To give him welcome with outstretched hands,
Who of their fame divided half the share !

And thou, great Minstrel, of the mighty North,
Thy laurels spreading as wide-spread thy song,
Wilt bid a vocal brother thus come forth,
Who poured thy lays our woods and wilds among !

And like the fabled bird that dying sings,
In sweetest melody that singing dies,
So WILSON, ere he spread his up-borne wings,
Gave out his sweetest strains 'neath foreign skies !

The broom shall wave on Cowden's hills and plains,
The heather bloom on uplands far and free,
The song-birds wake again their mellow strains,
What time that bud and blossom crown the tree.

The mountains shall give forth their torrents strong,
These to the sea shall fall in many a river,
But WILSON, chieftain famed in Scottish song,
Thy voice is hushed—to wake again, oh, never !

East Hermitage, November, 26, 1849.

EDITORIAL CORRESPONDENCE.

New Orleans, February 12th, 1850.

In a recent letter we announced that the terms of reconciliation had been agreed upon by the two Grand Lodges of this State. There is no doubt, now, but that a union will soon take place between the two bodies, on terms honorable alike to both. Several noble spirits in both bodies have labored most anxiously to bring about this reconciliation, and we are glad to say with success. Bro. Gedge, the Grand Master of the new Grand Lodge, left his room, where he was confined by affliction, and at great risk of health, attended a meeting of the Craft for the purpose of pushing forward to completion this "glorious undertaking." Such efforts deserve success, and they shall have it. The spirit prevailing here among the Craft, under both jurisdictions, is worthy of all praise. All seem determined to accomplish a re-union, if it be within the range of possibility. A few weeks ago, in order to open the door for a mutual interchange of sentiment, the old Grand Lodge removed the interdict against Masonic fellowship with the new Grand Lodge, and the result was a union meeting. The whole company proceeded to a church where they were most eloquently addressed by Bro. Gedge. The procession then marched out to a cemetery in the suburbs of the city, and gathered round the grave of a beloved and distinguished brother, who died some years since. There several other short addresses were delivered; and in view and round the last resting place of the sainted dead, they pledged perpetual union and fellowship. It was before we reached the city, but we should like to have witnessed that scene. How full of interest,—how joyous, and yet how hallowed and subdued, must have been the sensations of that hour. The past, the present, and the future all clustering together and filling up the landscape; while previous dissensions were buried, the future rose with a

brighter sky and a greener earth. Hail, Freemasonry! Friendship lives again. That magic word, **BROTHER**, is spoken in tremulous accents at the grave of departed worth, and each heart beats responsive to the sound.

The present will be a new era in Masonry in Louisiana. The Order will start afresh in its career of usefulness and glory. The streams of fraternal affection will flow back to their original current with a greater power from having been for a while impeded in their course; and the experience of the past will be a safeguard for the future. So mote it be.

In a former letter we said that New Orleans was a wicked city. It is so, but not to the extent generally represented. In this feature of the place I have been greatly disappointed. There is, it is true, a great amount of drinking, gambling and dissipation of various kinds. But in these respects I do not believe it exceeds our own Queen City, in proportion to population. There *appears* to be more of these things in New Orleans, but I am inclined to think it is *only* in appearance. Whatever of such things are done in New Orleans, is done openly. People make no concealment—but little is done in secret. People engage in games in the front room with the door open—all passers by may see what is going on. When night comes, there is no city in the Union so quiet, so still, so orderly and peaceable as New Orleans. The police regulations are admirable, and the force efficient. In no place can one walk the streets at night with so much security as in this Crescent City. In all these respects it is far in advance of Cincinnati. The Sabbath, it is true, is not observed with that strictness seen in some of the northern cities; yet even in this respect, it is but little, if any, worse than Cincinnati. We attended a church on Sunday, and found it well filled with a serious and attentive congregation, apparently as devoutly engaged in divine worship as any we have visited elsewhere.

Upon the whole we like New Orleans. It is a most agreeable place to spend the winter months, exempted, as it is, from the cold blasts and severe frosts of our northern climate. It is healthy at this season; the society is good; people are sociable and hospitable, and sources of amusement or profit ever at hand. We shall oft recur with pleasure to our visit to this city of the South, with its strange languages and new and interesting pictures of human life. We regret we cannot remain here until April, but—winter will come again, and opportunity may be afforded us to see the Crescent City, with its strange tongues, and odd sights, and great ships, and noble hearted Masons once more.

EDITOR.

BEGINNING A NEW YEAR.

Address to Oriental Lodge, Chicago, by GEO. DAVIS, W. M.

BRETHREN:—By your partiality I am a second time invested with the government of your Lodge, and I humbly ask the Supreme Ruler to teach me to govern in his fear.

When I first took the chair a year ago, I distrusted myself, and events have transpired since then, which have taught me another lesson of the futility of any vain glorious boast of our own strength.

To fill this station in accordance with the strict requirements of the trust, is not in the power of man ; and to fill it as well and as truly as his nature permits, is not in his power, unless aided by the Grand Architect of the Universe in rearing the moral and masonic edifice. To warn against intemperance and excess—to be courteous to the Brethren—faithful to the Lodge—to *cultivate the social virtues*—to propagate a knowledge of the Royal Craft—to evince skill and assiduity in the management of its concerns—to impress on the Brethren the dignity and importance of masonry—is a long list of good works, and can only be partially performed even by him, who, taking the great light in masonry—that inestimable gift of God to man, as the rule and guide of his faith, in his hand and binding its precepts on his heart, walks forth fearlessly to reprove evil and encourage good, keeping a conscience void of offence towards God and man. And not only is it particularly the duty of the Master to perform these—but it must be remembered that the Brethren are not exempt from a share in the duty.

We have happily enjoyed the masonic relations, as they have existed between us, for one year ; and the flattering request and testimony of your approval of my labors forwarded to me, leaves me no choice, but again to consent to preside over a Lodge which is so easily governed and to work for whom is truly a labor of love.

It will be profitable now at the close of this year—now in its wintry garb, to look back on our acts ; while leafless trees, types of humanity shorn of its beauty, shake in the blast, while flitting leaves fall like human hopes and joys, while summer suns depart, like enjoyments of manhood's prime—while the chill and wintry wind sighs around us, as if mourning for the departing year—may furnish material for our thoughts, and lead us, in view of our approaching departure, to consider them as notes of our departing time, and enquire how we have acquitted ourselves of the trust we assumed of our own free will.

As great calamities whether visited on individuals or communities, are warning notes of preparation in the hand of a wise Providence, in involuntarily arresting attention, and inducing serious reflection on the course pursued, whether it be good or evil, so the division of time by months or years, by producing a fitting occasion for concluding one series of operations and commencing another, gives ample opportunity to reflect upon our past course; to take new courage—form new plans—and adopt new resolutions for the future.

And with this in view let us enquire what we have done.

In the first place has our walk and conversation in the world been consistent with what is taught in the Lodge—have you “let all the world observe how Masons love one another?” Have you shown to the censorious selfish world that our teachings tend to create piety?

Who starts at the idea of masonic piety? if any, let him refer to what he professes and con over again the duties inculcated at the pedestal, (too often negligently received, and as seldom referred to after.) How can any Mason who knows himself to be immortal, who is conscious that his spirit must survive, when worlds are wrecks and time is no more; regarding his Creator as the Grand Architect of the Universe—as the source whence flow all his comforts—as the Grand Master with whom is his work and his recompense—feel no emotion of love to the *Great Head*—no benevolence—no charity—no hope—no faith?

And if he acknowledges all these, what more can the pious profess?

Yes, there is then masonic piety, and he who holds that abstract theoretical notions of morality can constitute good masons, knows nothing of the beauties—the sunshine of masonry; he can see the form, the dim grey outline, but the soul of the institution is not in his communion.

Our teachings on this head from the beginning, through a series of progressive development, are plain and unambiguous, the initiate is told and the “passed” and Master Mason, will bear with me if I tell them again, “never to mention God’s Holy name but with awe and reverence,” and “to look to Him for comfort and support,”—wherein does *this* practice differ from piety?

Again. “Masonry is so far interwoven with religion, as to lead the contemplative to view with reverence and admiration the glorious works of creation.” Is it a mistaken idea that this should be considered analogous to inculcating pious teachings?

Profanity in Masons loosens our faith in the force of obligatory notions, on such, to do their whole duty or any part of it; for we have as good reason to suppose they would be as much

respected by an atheist as by one who violated the terms of the compact by which he professed to be governed. He who appeals to God to witness the sincerity of his promise (when-ever made) and irreverently uses his name, violates masonic law as much as he does the Decalogue.

Universal consistency is truly essential, for if one bond can be loosened and the safety of the institution remain unimpaired, then why those bonds? and if some are useless, which are needful?

Brethren, be quickly wise—be particularly assiduous to maintain the identity of the institution, and if its tenets enjoined are not observed, but the contrary practiced, how can we sit with our enemies in the gate, or how shall we save the institution from contempt. Have any, here, failed to maintain the purity of our Order, or by his bad example, raised the finger of scorn, or provoked withering contemptuous reproof from those who note our ingress and egress—let conscience do its work; and as it tears—and wounds—and lacerates—and lays open the soul to its own deformities—let us pray the Giver of all good that there may be planted therein the seeds of repentance to spring up and bear abundant fruit.

I would affectionately invite your attendance on stated meetings: neglect of duty without good and sufficient cause begets a coldness, and produces a weariness in well doing. And while I would willingly grant all the lenity which peculiar engagements might demand, and while I could respect the circumstances under which some may govern some, I should yet find a difficult task to decide that the habitual absentee was less careless than prudent. Brethren must not complain of ignorance of the craft who seek not knowledge at the stated meetings—such must of necessity feel as strangers—ignorant of the state of affairs—unable to assist in the work, or take part in the usual business transactions—shall we so regard them if the dark gloom of adversity casts its shadows over their prosperity, or the angel of death flaps his funeral wing over the beloved of their hearthstone or threshold tree?

An over-weening desire for some of the leaves and branches of the “root of all evil,” frequently intervenes to choke the love for the sciences, aye, and also acts as a barrier which shuts us out from social life. Many men are too anxious to lay up treasures upon earth, at the expense of knowledge—being content with a full pocket and a lean soul.

What will such do when the elastic step totters—the eye grows dim and the mind a blank, whose frames are too feeble to carry them to the mart of trade, and whose souls have never learned to look beyond the rim of a dollar. What has this to do with masonry? Is it necessary in order to perfect the cat-

alogue of masonic virtues that we pry into a man's household? that we invade the precincts of the penetralia? The shrine of the Penates?

We would offer no violence to the household gods: but we would say let not your wanderings in search of mammon, lead you too far or too often from her who guards your deities—but fulfil well and truly the mission you so wisely and freely chose, *"to cultivate the social virtues."*

The officers of a Lodge should not only be perfectly conversant with the matter of their duties, but observe the most impressive and effectual methods of delivery. Any candidate of ordinary perceptive faculties who observes the charges delivered to him in a monotonous and parrot-like tone—or so by rote that the accidental omission of a sentence destroys the memory of the whole—receives but little impression of the spirit of them—and may be led to the belief they were mere forms and need no better delivery.

From the benefit I have known to be derived from the delivery before the Lodge of lectures on scientific subjects, I would therefore recommend to the brethren to provide for the delivery of such, by any of the brethren as may consent so to do. It would be a means of illustrating what now is too lightly passed over.

I congratulate you brethren that we have not during the past year been called on to perform the last sad offices for any of our members. The destroying angel has passed over our portals—let us be thankful and so live that when the summons comes we may be found ready.

In conclusion, permit me to present the Lodge with Junior Warden, Secretary and Treasurer's jewels, as a testimony of my respect. Each may claim a word on its use: may the pens record no expulsions—may the keys ever unlock the vault on the call of distress, and the plumb admonish of that rectitude of conduct necessary to be observed when the Junior Warden has charge of the craft.—And when we find His will is done who needs no earthly minister to execute His judgments, let us not suffer our fears to crush our better nature in the place of confidence, let us take humanity and hope as the guides of our feet in our pilgrimage through this vale of tears.

ON A TEAR.

I've seen the big tear trace the cheek of youth,
 And the eye that is dimm'd with years;
 I've read in its language a verbal truth,
 That's spoken in flowing tears,—
 O! the briny tear is the truest token
 Of a pierced soul—of a heart that's broken.

DESULTORY THOUGHTS---NO. 6.

The subject of "rites" concluded—The primitive rite called "ancient and accepted" the staple of all the others—Philosophical degrees—Emblem of the two interlaced triangles.

MR. EDITOR:—In my previous numbers I have appeared before you as an advocate of "the high degrees" in masonry, or in justice to myself, I should say, of all that is genuine and legitimate in them. I will of course not be understood as recognizing or approving every thing that passes under that name, as some who cultivate the eminent or "sublime degrees" are accused of doing.

The brother who cultivates *any* system of degrees above the three blue or symbolic, by that very fact gives evidence, that in his view there is something in freemasonry beyond what lies on the surface of these three degrees as now given, or as illustrated by their ceremonial of initiation. It then becomes a matter of study and duty with him to ascertain which system or systems it will be most to his edification to pursue. To be devoted to all of them would be useless and inconsistent, if not impracticable.

The information lying beyond the pale of the blue degrees, it is well known, has been embodied with more or less copiousness or comprehensiveness in different systems or "rites," at different periods and in different countries. To give a brief account, or even a catalogue of these rites, would be time thrown away. Suffice to say, that on being analyzed they will be found to consist of garbled extracts from each other more or less authentic, with, comparatively speaking, ill or well advised alterations, additions, and subtractions. In the modern "rite of Misraim" for example, one-third of its ninety odd degrees, are in name, identical with those of another rite which it seems to have wholly absorbed. A thorough examination of all these rites, have resulted in establishing to my own entire satisfaction, the fact that the *most* ancient and most complete system of genuine, sublime, or high masonry, is the one contained in "the ancient and accepted rite" of which I have given a brief, and as I believe, comprehensive account.

"*Quod prius est, verius est,*" is a maxim in freemasonry as well as law. Verily it is more true in the former than in the latter, inasmuch as *antiquity* is an essential feature in our "ancient and honorable Order." Most true the sentiment of an enthusiastic brother, "antiquity is dear to the freemason's heart—innovation is treason, and saps the foundation of our venerable fabric." Accordingly those degrees and those versions of degrees

which can be shown to be most ancient, are most genuine. Although some of the superior degrees are ranked among those called "modern," and are so comparatively, yet they can be proved to be of *immemorial* establishment. I repeat, that I do not speak unadvisedly when I say, that "the ancient and accepted rite" contains the most ancient and authentic versions of those degrees. They have furnished the "*staple*," if I may so speak, out of which all the other rites and systems that have prevailed in the world and are still in vogue, have been manufactured. Some of these systems not much more than half a century old, are highly esteemed, and in truth, are not without their excellencies. Having been so long established in good faith by true brothers, our masonic forefathers, it may be maintained that they should be a law to us, their descendants. This sentiment I shall not attempt to controvert. It is not necessary in my researches after truth to decry them, or in practice to interfere with them. Let them stand or fall on their own merits. Let kind feeling and brotherly love prevail on all sides. Even when masonic laws are violated, let all protests, remonstrances, and expostulations, if any are necessary, be given and received with the true masonic spirit of forbearance. Let the non-interference law be mutually observed. I have no other aim in these expositions save to define and vindicate my own position in regard to the "rite" I have for many years cultivated, and at the same time the position of many "sublime freemasons" who think and act with me in this matter.

The subject is so extensive, and there are so many points to be handled, and perchance prejudices to be removed, and objections to be answered, of which I am not apprised, that in the course of these hasty and undigested remarks, I may have failed to make myself understood. I have purposely left many things for inference and research, and have thrown out hints and suggestions which some may not fully comprehend.

As to what are termed the "Philosophical degrees" in regard to which some obloquy has been thrown on a part of our system, I am moved in this place to make a remark or two. The theology of the Roman Church derived much of its support from the scholastic philosophy of Aristotle. It was therefore not to be wondered at that this philosophy should be assailed by the reformers, and opposed by the philosophy of Plato. Some of these reformers united themselves to the society of freemasonry, seeking refuge under its protecting wings, that they might pursue their labors undisturbed and safe from the thunders of the Vatican. The reader is aware that an essential feature in the Platonic doctrine was great respect for the sacred books. "The moral ideas of equality, fraternity, and beneficence, among all men," were included in the Lodges *pari*

passu with theosophy and certain extravagant kabballa. These last were introduced by the astrologers and alchymists, who had also taken refuge in these associations.* The lectures of the degrees here alluded to, received, it may well be supposed, a tincture from the doctrine thus inculcated. This was one extreme. And paradoxical as it may seem, the other extreme also obtained. At a certain time, the principal "christian degree" was under the surveillance of the Jesuits, who placed the stamp of their religious creed on it, some evidences of which are still to be traced. Among other curious facts which could be named in this connection, is the one stated by Dr. Oliver, that the christian emblem of ✠ is appropriated by the English Royal Arch. It is no less out of place there, than it is in the American Templar's degree, where it has been also introduced. It legitimately belongs to the Rose Cross degree, and no where else.

I here close my random observations respecting "the rite ancient and accepted."

As my masonic acquaintances well know that I have paid some attention to the study of this rite, and the cultivation of the degrees belonging to it, they have made repeated inquiries of me respecting them, which it would have been too tedious and inconvenient for me to reply to by letter. I thank you Mr. Editor, for the privilege you have allowed me of expressing my views on the topics in question, in your Review, and thus affording me an opportunity of answering these inquiries, at least, to a certain extent. Much obloquy has in many cases been cast upon us unintentionally, owing to the imperfect knowledge which, in general, prevails on this subject, as well as in consequence of the errors and misrepresentations of pretenders and the spurious.

I cannot conclude without reiterating two acknowledged sentiments which I have before advanced. 1st. "That masonry of the first temple, as now taught in the first three degrees, does not constitute the whole of freemasonry; yet that it comprises all that is essential for those whose views are altogether utilitarian, and who aspire not to become accomplished in the art and science of freemasonry. 2d. That the mere receiving of these degrees (it may be too in an incorrect and imperfect manner) will not, *ipso facto*, make us accomplished. The mere passing through the ceremonial of the highest degrees, will not render us perfect therein. One who has graduated at a col-

* Yiller in his "prize essay on the Reformation," asserts the theory that freemasonry took its rise at the time of the Reformation. Barring this untenable notion, his opinions are worthy of notice. He expiates well on the idea I have above introduced. *Appropos* of rosycrucianism, see a dissertation read before the "Royal Society of Sciences" at Gottingen, in 1802, by Buhle, a Professor of Philosophy in the University at that place.

lege and received his diploma (it may be *ex gratia*) does not by such an act attain to a knowledge of the books he has read, much less does he become a proficient in the studies he has ostensibly pursued. Initiation is the key—and "*nil sine clave.*" But with the key in our hands, we may not know without much research how to use it.—We will succeed only partially in our discoveries, without more industry and perseverance than is generally used. G. F. Y.

Schenectady, N. Y. Nov. 15, 1849.

MASONRY FOR LADIES.

MR. MOORE—I should like to enquire, through the medium of your excellent Review, (of which I am a constant reader,) for I suppose you capable of informing me *correctly*, whether there are any honorary degrees which are ever bestowed on Mason's wives, sisters, daughters, or mothers; and if they are conferred by *some* Lodges, are they *sanctioned* by the rest of the fraternity?

Being an ardent admirer of the Order and its attributes as portrayed to the uninitiated, and as masonry *is*, and ever has been, an old family jewel, worn (I hope with honor) *almost* without exception, by all my male relations, I feel a *desire* to know if there is any *legitimate* portion to which any of us may consider ourselves entitled. The Lodge in Dayton confers a degree called the Mason's Daughter; but as I never saw anything concerning it in your Review, I take the liberty of inquiring more particularly of you with regard to it. If it is not *too great* a favor for a lady, and a *brother's* wife, to ask, please let me know in a few words.

Your friend,

March 11th, 1850.

M. A. B.

The above is from a most estimable lady-friend of ours, whose husband is a Templar, and one of the best Masons within our acquaintance. Coming, as it does, from so respectable a source, we are disposed to give our friend a candid answer.

No woman can legally become a Mason. This is a law as old as masonry itself—it must remain the law so long as masonry exists. This statement should be deemed sufficient; but circumstances seem to require of us some additional remarks.

Our correspondent says "the Lodge in Dayton confers a degree called the Mason's Daughter." We hope the writer is mistaken. There is no degree in freemasonry known by that name; and if the Lodge in Dayton is conferring such a degree it is transcending its power. There is something *called* by some a degree, (though we protest against the use of that term), which some Masons communicate to each other, and

to a few of their lady acquaintances. This is done by individuals, not by a Lodge. For this they have no warrant in masonry. The whole thing is mere amusement. It may answer very well in its place, if it were not carried to too great an extent, but it is not freemasonry; and no one should ever represent it as a part of, or belonging to, or in any way connected with freemasonry.

There are now a host of such things afloat called degrees, and legitimate masonry is degraded by these *things* being exalted and peddled about to those whose curiosity is excited.

Some time since we were on a committee to examine a gentleman who wished to visit a Lodge. He failed to satisfy us that he was a Mason; but declared that if we had the degree called the "Mason's Daughter," he could soon satisfy us as to his masonic pretensions! Although we knew all about this so called degree, we informed him we could not regard it as having any connexion with masonry. If that were to be the proof of his masonic character, the same evidence would admit a score of *ladies* of our acquaintance! We further took the liberty of telling him that if he had paid the same attention to the acquisition of masonic knowledge that he had to these things, he would have had no difficulty in being recognized.

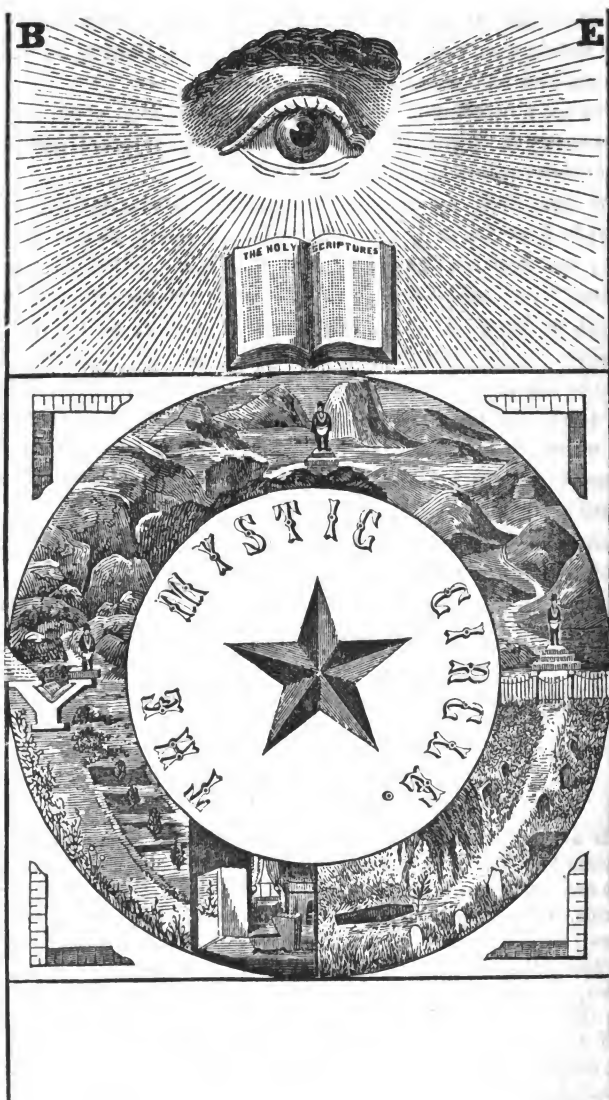
Amusement, if innocent, is very proper in its place. But passing a thing off for masonry which is not, is quite another matter.

ED. REVIEW.

A GOOD THOUGHT.

There are eight hundred and fifteen Lodges in the constitution of England according to the last register. Under Scotch and Irish Grand Lodges are numerous benevolent institutions; and in the sovereign states of Europe, including the Italian and German; in Asia, Africa, and America (the latter very numerous) I calculate in masonic charity at least \$250,000 per annum is dispensed. Considering, as I think we fairly may, that there is yet more need of enlarged benevolence, and that though this is a very large sum, and perhaps the largest that any one body of persons called by the same name, distinguished by the same ancient forms and ceremonies which have been handed down from time immemorial; should we not endeavor to impress upon our brethren who are not members of Lodges, the necessity of their becoming so much the nearer allied to us, and to those great and important charities which it is the honor and glory of the institution to call its own?

ELLIS, D. G. M. of Cornwall.



THE MYSTIC CIRCLE.

A new book has been placed upon our table bearing the above title, by Bro. George H. Gray, Senr. of Clinton, Miss. A beautiful representation of the title is found in the work, and we have permission from Bro. Gray to transfer it to the Review, which we have done on the opposite page. We subjoin its explanation as given by Bro. Gray.

ILLUSTRATION OF THE MYSTIC CIRCLE.

The Circle represents that boundary or line within which our every thought, word, and action should be circumscribed. Its radius is the full extent of our duties to God, our neighbor, and ourselves. It is embordered by the lines of a perfect Square, the sides equal, the angles equal, which represents the divine mind of Omnipotence. The perpendicular Lines represent the parallel drawn by St. John the Baptist and St. John the Evangelist. The right-angled Square, the fourth part of the circle comprehends the union of the celestial and terrestrial capacities, and is an emblem of Morality and Justice. The Star in the center forcibly reminds us of the duties which, as Masons, we owe to each other. The letter Y, is one of the symbolical characters of Pythagoras, and "represents the course of human life. Youth arriving at manhood sees two ways before him, and deliberates which he will pursue. If he meet with a guide that directs him to pursue Philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omit to do this, and take the left-hand path, which appears broader and better, it will lead him" (not only beyond the Mystic Circle, but without the pale of divine precept) "to sloth and luxury, will waste his estate, impair his health, and bring on a premature old age of remorse and misery." The Holy Scriptures in the fork of the ways, is the guide placed in the hands of man by his benevolent Creator to point out the way that leads to happiness in this life, and endless bliss in the world of immortality. The three positions represent the three steps of Masonry, which are emblematical of the three stages of human life,—Youth, Manhood, and Age,—and remind us that in Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in Age, as Master Masons, while we are journeying in the downhill of life, to "that undiscovered country from whose bourne no traveller returns," we may enjoy the happy reflection consequent on a well-spent life, and a well-grounded hope of a blessed immortality.

Commencing our journey in joyous hilarity, in the spring time of life, while the tender leaves of hope are yet putting forth, we tread the flowery paths that lead from Infancy to Youth; entering upon the rugged road of frightful acclivities, encountering the vicissitudes to which mankind is liable, we arrive at the meridian in the full blossom and vigor of Manhood; our steps are accelerated thence by a gentle declivity to an old Age of feebleness and decay, and tottering onward we complete the Circle, when we arrive at the final resting-place of all, where all ranks are levelled and all distinctions done away. At any stage of our journey from the cradle to the grave, we are liable to be assailed by the

deadly missives of the insatiate Archer ; and happy is he whose walk in life has been such that he can welcome the approach of the grim Tyler of eternity when he shall knock at the door of his earthly tabernacle to summon him to the presence of the Supreme Grand Master of the universe, and calmly enter that gloomy portal, through which mortality passes not, reminded by the emblem of our faith that that immortal part within us cannot be entombed in the silent vault; but will survive the grave, and disengaged from its cumbrous dust, shall soar to realms on high, return unto God who gave it, and flourish and bloom in immortal youth throughout eternity.

Bro. Gray's work, the *Mystic Circle*, is a duodecimo of over four hundred pages. The first hundred pages is devoted to the usual instruction for Lodges, and work in the three degrees of symbolic Masonry. The arrangement of this part, as a general rule, is similar, with a few exceptions, to other books of the kind now in general use.

The ceremonies and charges pertaining to the Chair, next succeed ; including the installation of Officers, consecration of Lodges, Funeral ceremonies, &c., all of which appear to be arranged in their appropriate order.

The residue of the volume is filled with miscellaneous matter of an interesting character; indeed this feature of the book makes it a very valuable work for Lodges every where. The Constitutions of Masonry, Rules and Regulations, Charges, Laws, Customs, Usages, &c. In this department Bro. Gray has done us the honor to quote largely from the *Review*, and we feel gratified that the productions of our pen have met the approval of so intelligent and experienced a Mason as Bro. Gray.—To all this is added a form for By-laws for subordinate Lodges, which will be found very useful. There are also forms for making up the minutes of a Lodge, for Petitions, Dispensations, Charters, &c. &c.

We have merely looked through the book, for we have not had time to give it a thorough and critical examination. But we are satisfied it will be found a very useful book for reference, and every Lodge should have a copy. It is dedicated to Gen. Quitman, P. G. M. of Miss., and contains a finely engraved likeness of that distinguished Mason—similar to that which appeared in the February No. of the *Review*.

FRATERNAL CORRESPONDENCE.

New London, Howard Co., Ind., March 4th, 1850.

DEAR BRO. MOORE:—I shall, if health permit, be in attendance at our next Grand Lodge, where I hope again to meet you. I may inform you that we have two young and prosperous Lodges in Howard county, where but eight or nine years ago it was inhabited only by the aborigines of our country. New London Lodge was organized about the 10th of

June, A. D. 1848, out of which has sprang Kokomo Lodge, U. D., organized about the 1st of November last, and is now, I think, in as fair a condition as any Lodge that I know of;—it is unquestionably managed by the best of men, and the noblest of Masons. The only contention, or rather emulation, that exists amongst them, is, who can best work and best agree. I spent one week with them, meeting twice a day, and once at night,—and can truly say, that I am not exaggerating in their favor. There is yet good material here for more, and I think they intend to guard well the gates of knowledge;—in fact, I hope to introduce to you, at our next Grand Communication, some fine specimens of their skill.* The prospect is also very fair for another swarm from our hive, to settle and work in Burlington, Carroll county, some eight miles west of us, and only about one mile from the line of our county,—so that within eighteen or twenty miles, from East to West, and nearly on a straight line, I hope shortly to see three wholesome Lodges successfully at work diffusing light, brotherly love, relief and truth, where but a very short time since there was but little else to be seen or heard, but the shrieks of the drunken savage, or the subtilty of the trader, wronging the poor Indian out of the effects of his toil in hunting, and his moiety from the United States; thereby sending starvation, freezing, and desolation throughout the inhabitants of the wigwams, that otherwise might have been peaceable and harmonious. Heretofore, I have endeavored to spread your valuable periodical through this vicinity, but could do nothing until last fall. I have now succeeded in procuring some ten or twelve subscribers, and I really think that the number will be greatly increased the next volume. I know that every Mason, as well as every enquirer into Masonry, should take one.

JOHN TEST.

Napoleon, Ark., March 15th, 1850.

BRO. MOORE,—Dear Sir:—This will be handed you by Mr. Stricker, of Newport, Ky., who will also hand you \$5.00 for 5 copies of the Review. Brother Reed arrived safe at Little Rock,—had a warm reception, and seems well pleased. I am engaged at present on the river, and shall have a poor chance of seeing much of him. I am thinking your letter by him will be attended to. The books came safe to hand. Death has been amongst us—our worthy and well beloved brother, Samuel Adams, ex-Governor of Arkansas, has gone—I trust, to that upper and better world, where the Supreme Architect presides—very much regretted by all.

Fraternally and ever yours,

J. W. SKETO.

We may add to the above, that Bro. Samuel Reed, of this city, P. G. Lecturer of the Grand Lodge of Ohio, has accepted an invitation from the Grand Master of the Grand Lodge of Arkansas, to accompany him on a tour of Grand Visitations to the subordinate Lodges of that State. It will be seen by the letter from Bro. Sketo, that Bro. Reed has reached Arkansas in safety. We commend Bro. Reed to our brethren in Arkansas, as a “workman that needeth not to be ashamed”—a Ma-

*We shall be pleased to greet them.—EDITOR.

son—a chief among his equals. We have no doubt that the tour will be pleasant and agreeable to Bro. Reed, and trust it may result in profit to the excellent Lodges of that thriving young State. We will only say to our brethren there—use Bro. Reed *well*, and use him a *good deal*, but—*don't keep him there*. Feed him well, and send him back with an increase of sunny smiles upon his face.

ANOTHER FALLEN.

“Friend after friend departs,—
Who hath not lost a friend?”

It is with the most painful regret that we announce the death of our old and valued friend and brother Peter Baer, formerly of Dayton, Ohio.

Brother Baer left Dayton on the 10th of April last for California, and reached Sacramento city on the 13th of October; on the 7th of November he died. A gentleman who went out with him writes—“he began to fail some two hundred miles before we reached the end of our journey. He wore himself out; and a fever setting in, carried him off. Every thing was done for him that could be; medical aid was called in but did no good.” Thus died, far from home and family, as noble a hearted man as ever breathed. He has left five children to mourn the loss of an only surviving parent. May he who “tempers the wind to the shorn lamb,” be their abiding friend.

We knew Peter Baer,—and loved him. We were members of the same Encampment, Reed, No. 6, at Dayton. He was a good Mason, a kind father, and faithful friend. Peace to his ashes. His grave is in a distant land. No daughter's hand smoothed his pillow, or wiped the cold sweat from his brow. But we trust that father and mother and children may meet again—in heaven.

On the third of February (Sabbath) the members of Reed Encampment in Dayton met at their asylum and went in procession to the German Reform Church, where an impressive funeral sermon was preached by Rev. David Winters, the Pastor:—Brother Baer being a member in good standing of that church at the time of his death.

We tender our sympathy and condolence to the bereaved and afflicted children of our departed brother.

EDITOR.

GRAND ENCAMPMENT OF OHIO.

We acknowledge the receipt of a copy of the proceedings of this Grand Body at its last Annual Communication—or what *purports* to be a copy of its proceedings. We really regret to be compelled to use such an expression in reference to these proceedings, but to be silent would be doing injustice to the Grand Encampment of Ohio. The proceedings, as printed, are *not* the proceedings of the Grand Encampment; but who is to blame—whether the printer or the committee on printing, we are unable to say. If the fault is in the printer, the committee should not have received the work from him, nor paid him for it. We speak of a committee on printing, because we supposed such a committee was appointed.

We will not undertake to point out *all* the errors in the pamphlet before us,—one or two will suffice. There are seven standing committees appointed, and Sir Knight Donahoo is represented as *Chairman of every Committee*. Bro. Donahoo was G. Prelate, and must have had his hands full of business, if he served as chairman of every standing committee, in addition. Besides, it would seem to say that the G. Master believed no other member of that body was competent to preside over a committee,—which would be an insult to the body, and disreputable to the M. E. G. Master. But Bro. Donahoo *was not* chairman of every committee, and we know not that he was of any; nor do we now remember who were appointed on the standing committees, only that we served *ourselves* as chairman of that on Charters and Dispensations, and that Sir Knights Atwood and Mills served with us.

The Constitutions of the Grand Encampment and G. G. Encampment are published with these proceedings; but whether any more reliance can be placed upon their accuracy, we are unable to say. If these mis-called proceedings are a transcript from the Record made by the G. Recorder, we hope the accuracy of that record will be enquired into at the next session. We should greatly regret to see a false record of the proceedings of that body go down to posterity. The G. Recorder, however, can speak in this behalf; and as we have all confidence in the skill and integrity of that excellent Sir Knight, we hope he will inform us, and fix the error where it properly belongs.

At the request of the M. E. G. Master, we publish below a *corrected* copy of his Annual Address :

SIR KNIGHTS :—In the duty devolved on me of presenting for your consideration a statement of my official acts during the recess of the Grand Encampment, I feel that duty would be imperfectly performed were the occasion not made available for the expression of our gratitude to the Great Grand Master above, for conducting us through a season of pestilence; graciously signaling us with his blessing, and permitting us once more to assemble for the enjoyment of the sweets of social intercourse, and fraternal affection.

Some who were with us at our last annual communication, full of life and vigor, have passed away, and they dwell in the spirit land; and while we bow with meek submission to the visitations of Providence, in rendering their places vacant in our asylum, it becomes us to rejoice that so few have fallen.

Having every reason, then, to believe that our Order throughout the State of Ohio has been specially remembered by Him who governs the Heavens and the earth; I may be permitted again to invoke upon your deliberations a continuance of His approbation.

In looking around us, we observe that an important station is vacant. It is that of our highly esteemed Deputy Grand Master, the Rev. Sir Knight Wm H Raper, who is prevented from an attendance here by a severe bodily affliction of many months standing. While we are impelled to regret his inability to be here in person, we may be permitted to rejoice in the certainty that his heart is with us.

Since our last annual communication, a petition has been presented to me, signed by Sir Knights John T. Arthur, Thomas Bell, Amos Bartholomew, R. H. Cotton, G. D. Palmer, Israel Hoge, J. Larkin, Thos. Launder, and Thomas F. Nevitt, properly avouched and recommended, praying for the establishment of a new Encampment at Zanesville, Mnskingum County, to be called Cyprus Encampment. In accordance with which, I issued a Dispensation, bearing date the 29th November 1848, and appointed Sir Thomas Bell First Grand Commander, Sir John T. Arthur, First Generalissimo, and Sir G. D. Palmer, First Captain Gen-

eral. From the character of the individuals engaged in this enterprise, and their unremitted zeal for our Order, I feel every assurance that their labors will tend to the credit of themselves, and the honor of our Institution.

This comprehends all the business connected with my official station during the recess of the Grand Encampment, no doubt limited, as all our masonic labors have been, by the dreadful scourge that has so recently passed over our State.

I cannot refrain from embracing the opportunity to return my grateful acknowledgments to the Sir Knights here assembled, as well as those I have heretofore met under similar circumstances, for their frequent acts of kindness and confidence in my behalf; and more especially do I feel gratified at the expression of their preference in elevating me to the high station I now have the honor to occupy.

Conscious, as I am, of my inadequacy to discharge its duties with that high credit so essential to a station so elevated, I desire, ere we adjourn, to see it occupied by one having more ability to discharge its important duties than is possessed by me; one more competent to direct us in our duties towards our Great Grand Master, high over all, significantly referred to in our motto, "*Rex Regum Dominus Dominorum.*"

JOHN L. VATTIER, *Grand Master.*

EXPULSIONS.

John W Campbell, James Borrowman, James Dunn, John Mentack, and W V Griffith, were expelled from all the privileges of masonry by Thistle Lodge, No. 14, Amherstburg, Canada West, at a meeting of said Lodge held February 12th, 1850.

EDITOR'S TABLE.

ACKNOWLEDGMENT.—Bro. McBride, a member of McMillan Lodge, No. 141, in this city, was recently taken sick while in Pittsburgh, where he lay for two or three weeks. He was staying at the Exchange Hotel, kept by Bro. Owston.—Every attention was paid him by the kind landlord, and the brethren of that city vied with each other in watching by his sick bed, and administering to all his wants. Bro. McBride particularly desires us to express his grateful sense of the kindness of Bros. McKinley, Rogers, Stevens, McCammon, Quinlan, and several others, for their unwearied attentions during his illness. *That was Masonry.*

CAUGHT AT LAST.—By the public papers we see notices of several arrests of Postmasters having been recently made, on charges of robbing the mails. We hope the proper authorities will proceed in this laudable business, for judging from the number of letters, enclosing money, which have been stolen on their way to us, within the last six months, there must be a good many more left "of the same sort."

BACK AGAIN.—We are at our post again, and greet our patrons once more from "the old arm chair." Our trip to the South was a delightful one; and independent of the pleasure we enjoyed in greeting strange brethren in their distant homes, our trip has resulted in our improved health, a more extensive acquaintance with masonic brethren, and, if possible, a warmer attachment to the principles of our glorious Order. We met with a cordial reception every where—at New Orleans, at Baton Rouge, at Vicksburg, &c., &c. We should like to speak particularly of each of these places, but have neither time nor room. We should also like to tender our acknowledgments to individual brethren, but it would be invidious to particularize where all treated us with so much masonic courtesy. We will only say that we have just seen enough of southern Masons and their genial climate to make us desire to spend the whole of next winter with them. We shall meet again.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, MAY 1850.

NO. 8.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

THE
CONSTITUTIONS
OF THE
FREE-MASONS;
CONTAINING THE
HISTORY, CHARGES, REGULATIONS, &c., OF
THAT MOST ANCIENT AND RIGHT
WORSHIPFUL FRATERNITY.
FOR THE USE OF THE LODGES.

LONDON:
PRINTED BY WILLIAM HUNTER, FOR JOHN SENEX AT
THE GLOBE, AND JOHN HOOKE AT THE FLOWER-
DE-LUCE OVER AGAINST ST. DUNSTON'S
CHURCH, IN FLEET STREET.

IN THE YEAR OF MASONRY, 5723; ANNO DOMINI, 1723.

OLD CONSTITUTIONS.

IN commencing the publication of these venerable "laws, rules, and regulations," it may be well to say a few words in relation to the history of their compilation.

At the close of the sixteenth century, there were only seven Lodges in the city of London, and of these but two were of any consequence, viz., one at St. Thomas' hospital, Southwark, and that of St. Paul's,—the latter subsequently known as "the Lodge of Antiquity." In the reign of Queen Anne, Sir Christopher Wren had been Grand Master, but becoming old and infirm, the Grand Lodge had for some years ceased to hold its annual meeting. We may as well remark, in passing, that up to that time the Grand Lodge was composed of all the craft, even to the youngest Entered Apprentice, assembled en masse in a general assembly.

The lukewarmness in the craft, noted above, continued until, in 1715, there were but four Lodges remaining in the south of England, all working in the city of London. "These four Lodges, desirous of reviving the prosperity of the Order, determined to unite themselves under a Grand Master, Sir Christopher Wren being now dead, and none having, as yet, been appointed in his place. They, therefore, met at the Apple-tree tavern, and having put into the chair the oldest Master Mason, (being the Master of a Lodge,) they constituted themselves a Grand Lodge *pro tempore*, in due form, and forthwith revived the Quarterly communication of the officers of Lodges, (called the Grand Lodge,) resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble Brother at their head."

"Accordingly on St. John the Baptist's day, 1717, the annual assembly and feast were held, and Mr. Anthony Sayer, duly proposed and elected Grand Master. The Grand Lodge adopted among its regulations, the following: 'That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant, no Lodge should be hereafter deemed regular or constitutional.'

"In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization, were par-

ticularly reserved to them ; and it was enacted that 'no law, rule or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege,* or encroach on any landmark which was at that time, established as the standard of masonic government.' ”

“ By this precaution, the original constitutions were established as the basis of all succeeding masonic jurisdiction in the south of England; and the ancient *land-marks*, as they are called, or the boundaries set up as checks against innovation, were carefully secured from the attacks of any future invaders. No great progress, however, was made during the administration of Mr. Sayer, only two Lodges being constituted, though several brethren joined the old ones. In 1718, Mr. Sayer was succeeded by Mr. George Payne, who collected many valuable manuscripts on the subject of Masonry, and earnestly requested that the fraternity would bring to the Grand Lodge any old writings or records concerning the fraternity, to show the usages of ancient times : and in consequence of this invitation, several old copies of the Gothic constitutions were produced, arranged, and digested. Another assembly and feast were held on the 24th of June, 1719, when Dr. Desaguliers was unanimously elected Grand Master. At this feast the old, regular, and peculiar toasts were introduced ; and from this time we may date the rise of freemasonry on its present plan, in the south of England. Many new Lodges were established, the old ones visited by many Masons who had long neglected the craft, and several noblemen initiated into the mysteries. In 1720, however, the fraternity sustained an irreparable loss by the burning of several valuable manuscripts, concerning the Lodges, regulations, charges, secrets, &c., (particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones.) This was done by some scrupulous brethren, who were alarmed at the publication of the masonic constitutions.”

At the annual meeting of the Grand Lodge, held on the 24th of June 1721, John Montagu, Duke of Montagu, was elected, installed and proclaimed Grand Master. Soon after his election he requested Dr. Desaguliers and James Anderson, D. D., “men of genius and education, to revise, arrange, and digest the Gothic Constitutions, old charges, and general regulations. This task they faithfully executed ; and at the ensuing Grand Lodge held at the Queen's Arms, St. Paul's church yard, on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A committee of four-

* Among these privileges, were those of assembling without a warrant of constitution, and raising Masons to the Master's degree, a power for a long time exercised only by the Grand Lodge.

teen learned Brothers was then appointed to examine the manuscript, and to make their report; and on this occasion several very entertaining lectures were delivered, and much useful information given by a few old Brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand in ample form on the 25th of March 1722, the committee reported that they had perused the manuscript containing the History, Charges, Regulations, &c. of Masonry, and after some amendments had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title, 'The Book of Constitutions of the Free Masons: Containing the History, Charges, Regulations &c. of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges.' " London, 1723.

That is the copy which we now republish, and shall give it complete in the present volume of the Review.

EDITOR REVIEW.

THE CHARGES OF A FREE-MASON,

Extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland and Ireland, for the use of the Lodges in London: To be read at the making of New Brethren, or when the Master shall order it.

The General Heads, viz :

- I. Of God and Religion.
- II. Of the Civil Magistrate, Supreme and Subordinate.
- III. Of Lodges.
- IV. Of Masters, Wardens, Fellows and Apprentices.
- V. Of the Management of the Craft, in Working.
- VI. Of Behaviour, viz :
 1. In the Lodge while constituted.
 2. After the Lodge is over, and the Brethren not gone.
 3. When Brethren meet without strangers, but not in a Lodge.
 4. In presence of strangers not Masons.
 5. At home, and in the neighborhood.
 6. Towards a strange Brother.

I. Concerning God and Religion.

A Mason is obliged, by his Tenure, to obey the Moral Law;

and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in Ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves; that is, to be good Men and true, or Men of Honor and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the means of conciliating true Friendship among Persons that must have remained at a perpetual distance.

II. *Of the Civil Magistrate, Supreme and subordinate.*

A Mason is a peaceable subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so Ancient Kings and Princes have been much disposed to encourage the Craftsmen; because of their Peaceableness and Loyalty, whereby they practically answered the cavils of their Adversaries, and promoted the Honor of the Fraternity, who ever flourished in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

III. *Of Lodges.*

A Lodge is a place where Masons assemble and work: Hence, that Assembly, or duly organized Society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In Ancient Times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good report.

IV. *Of Masters, Wardens, Fellows, and Apprentices.*

All Preferment among Masons is grounded upon real Worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised: Therefore, no Master or Warden is chosen by Seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his authority by a letter.

These Rulers and Governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

V. *Of the Management of the Craft in Working.*

All Masons shall work honestly on Working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land or confirmed by Custom, shall be observed.

The most expert of the Fellow Craftsman shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be called Master by those that work under him. The

Craftsmen are to avoid all ill Language, and to call each other by no disoblising Name, but Brother or Fellow ; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his goods as if they were his own ; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether Task or Journey ; nor put the Work to Task, that hath been accustomed to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same ; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Drafts of him that began it.

When a Fellow Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's absence to the Lord's Profit ; and his Brethren shall obey him.

All Masons employed, shall meekly receive their Wages, without murmuring or mutiny, and not desert the Master till the Work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for increasing and continuing of Brotherly Love.

All the Tools used in working shall be approved by the Grand Lodge.

No Laborer shall be employed in the proper Work of Masonry ; nor shall Free Masons work with those that are not free, without an urgent necessity ; nor shall they teach Laborers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. *Of Behaviour, viz :*

1. *In the Lodge while constituted.*

You are not to hold private Committees, or separate Conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, or interrupt the Master or Wardens, or any Brother speaking to the Master : Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn ; nor use any unbecoming Language upon any Pretence whatsoever ; but to pay due Reverence to your Master, Wardens and Fellows, and put them to Worship.

If any complaint be brought, the Brother found guilty shall stand to the award and Determination of the Lodge, who are

the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's Work be hindered the mean while, in which case a particular Reference may be made ; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. *Behaviour after the Lodge is over, and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation ; for that would blast our Harmony, and defeat our laudable Purposes. Therefore, no Private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against all Politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed ; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason ; For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honor from a Man that he had before ; nay rather it adds to his Honor, especially if he has deserved well of the Brotherhood, who must give Honor to whom it is due, and avoid ill Manners.

4. *Behaviour in presence of Strangers not Masons.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a Discourse, and manage it prudently for the Honor of the Worshipful Fraternity.

5. *Behaviour at home and in your Neighborhood..*

You are to act as becomes a moral and wise Man ; particularly, not to let your family, Friends, and Neighbors, know the

Concerns of the Lodge, &c. but wisely to consult your own Honor, and that of the Ancient Brotherhood, for Reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past ; and by avoiding of Gluttony or Drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be imposed upon by an ignorant false Pretender, whom you are to reject with contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly ; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same circumstances.

Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way ; cultivating *Brotherly Love*, the Foundation and Cap-stone, the Cement and Glory of this Ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the Ancient laudable Conduct of our Forefathers in every Nation ; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy period to all Law Suits, that so you may mind the affair of Masonry with the more alacrity and success ; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that submission is impracticable, they must however, carry on their Process, or Law Suit, without wrath and Rancor, (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good

Offices to be renewed and continued; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the end of time. Amen, so mote it be.

POSTSCRIPT.

A worthy Brother, learned in the Law, has communicated to the Author (while this sheet was printing) the opinion of the Great Judge Coke upon the Act against Masons, 3 Hen. VI. Cap. 1. which is printed in this Book, page 35, and which Quotation the Author has compared with the original, viz :

Coke's Institutes 3d prt. fol. 99.

The Cause wherefore this offence was made Felony, is for that the good Course and Effect of the Statutes of Laborers were thereby violated and broken. Now, (says my Lord Coke) all the Statutes concerning Laborers, before this Act, and whereunto this Act doth refer, are repealed by the Statute of 5. *Eliz. Cap. 4.* whereby the Cause and End of the making of this Act, is taken away; and consequently this Act is become of no Force or Effect; for *cessante ratione Legis, cessat ipsa Lex*: And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and effect of the Statutes of Laborers; which now cannot be so alleged, because these Statutes be repealed. Therefore, this would be put out of the Charge of Justices of Peace, written by Master Lambert, p. 227.

This Quotation confirms the Tradition of old Masons, that this most learned Judge really belonged to the Ancient Lodge, and was a faithful Brother.

GENERAL REGULATIONS,

Compiled first by Mr. George Payne, *Anno*, 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, *Anno* 1721, at Stationer's Hall, London; when the most noble prince, JOHN, DUKE OF MONTAGU, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D. his Deputy Grand Master; Mr. JOSIAH VILLINEAU, and Mr. Thomas Morris, Jr. were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master MONTAGU, the Author of this Book has compared them with, and reduced them to the Ancient Records and Immemorial Usages of the Fraternity, and digested them into this new method, with several proper Explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath Authority and Right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left-hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the Right and authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sickness, Death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before; for in that case, the absent Master's Authority reverts to the last Master then present, though he cannot act until the said Senior Warden has once congregated the Lodge, or in his absence the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his order, shall keep a Book containing their By-Laws, the names of their Members, with a List of all the Lodges in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No Lodge shall make more than Five new Brethren at one Time, nor any Man under the Age of Twenty-five, who must be also his own Master; unless by a Dispensation from the Grand Master or his Deputy.

V. No Man can be made or admitted a Member of a particular Lodge, without previous notice, one Month before given to the said Lodge, in order to make due enquiry into the Reputation and Capacity of the Candidate; unless by the Dispensation aforesaid.

VI. But no man can be entered a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous consent of all the Members of that Lodge then present, when the Candidate is proposed, and their Consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with Unanimity; Nor is this inherent Privilege subject to a Dispensation; because the Members of a particular Lodge are the best Judges of it; and if a fractious Member should be imposed on them, it might spoil their Harmony, or hinder their Freedom: or even break and disperse the Lodge, which ought to be avoided by all good and true Brethren.

(To be continued.)

DESULTORY THOUGHTS---NO. 7.

By BRO.: G.: F.: YATES.

The ancient Culdees, and Soto-Walenses—Religious or christian, and military or Knightly orders alluded to by Bro. Anderson in his Book of Constitutions—The English R.: A.:—The H.: R.: A.: of the Pennsylvania Grand Lodge—Moral duties taught in the Superior as well as the blue degrees—Christian masonry where taught—The French rite and Grand Orient of France—Her invasion of other masonic jurisdictions—in Louisiana and Virginia—Royal, Select, and Super-excellent Master's degrees.

After reading Nos. 4 and 5 in print, I feel impelled to make some annotations on them. Owing to the punctuation of a few sentences, my desire to use the utmost brevity of language, and my writing hastily and without revision, some ideas appear to have been expressed obscurely or imperfectly. As these ideas are of consequence, it behoves me to make the endeavor to render them more intelligible to the reader.

I referred the masonic student to Anderson's old Book of Constitutions for hints or allusions on which to institute a series of investigations which would lead to the most interesting results. In this connection I am made to speak of the "*Chaldean mysteries as freemasonic.*" In a subsequent number I propose to show the relationship our mysteries bear to the secrets of the mathematici, and magi called *Chaldæi*; but in No. 4, I had in view "the *CULDEES at YORK*," alluded to in the reign of King Athelston. These were "the pious teachers that came from Wales and Scotland and converted many of the Anglo-Saxons to Christianity."

"The fraternity of old met in *monasteries* in foul weather, but in fair weather they met early in the morning on the *tops of hills*, especially on *St. John Evangelist's day*, and from thence walked in due form to the place of dinner, according to the traditions of the old *Scots Masons*, particularly of those in the ancient Lodges of *Kilwinning, Sterling, Aberdeen, &c.*"*

"As the Anglo-Saxons increased, the *Britons* lost ground—many fled by sea to *Armorica* (called still *Bretagne* in *France*), and many went to North-Britain, among the *Soto Walenses*, — A. D. 589."* The history of the Walenses as well as of the Culdees is interwoven with the history of our mystic Order in their day, and becomes therefore a most fitting subject of research.

I said moreover, that this venerable Book of Constitutions, made allusion to *other orders and secrets*, than those appertaining to operative

* See Anderson's Book of Constitutions.

masonry or its "*latomia*," as I have designated that department of our order. The main passage to which I referred, is the one subjoined, which I cannot forbear to quote in full. It is strange that the Brethren of the "christian" and "military" orders have paid so little heed to it.

"Nay, in process of time, the orders or fraternities of the *warlike* Knights, and some of the *religious* too, borrowed many of their solemn usages from our *more ancient* fraternity that has existed from the beginning. For each order of Knights have their *Grand Master*, or one like him, and other *Grand Officers*, with their *constitution, charges, regulations*, their peculiar *jewels, badges and clothings*, their forms of *entrance, promotion*, and *assembling*, of their *sessions and processions*, their *communications* and *secrets*, with many other customs, &c. And as they are dispersed over *christendom*, each *fraternity* had in divers places their several meetings or particular *Chapters*, or *Lodges*, with proper officers, accountable to the *Grand Chapter* of their respective *Grand Master*, who was often a King, or a Sovereign Prince, or some *nobleman* (as the Prince's *Deputy Grand Master*) residing at a certain place in great state and magnificence, and who *governed* the fraternity wherever they were dispersed, supported them in their undertakings, and protected them in their privileges, rights and possessions &c. as plainly appears from the histories of those *knighly societies*, and from those of them that exist in splendor to *this day*." "From the whole it must be owned, that no other art has been so much encouraged by the better sort of mankind from the beginning in every part of the earth; and indeed none other is so extensively useful: and the Masons thus countenanced by their royal, princely, noble and *learned* brothers and fellows, did ever separate themselves from the common crowd of artisans and mechanics in their well formed Lodges under their proper officers."

The term "fabricators of the R. A." Dr. Oliver applies to the R. A. of England. I meant when I referred to this particular expression, to convey the idea that there was no fabrication of the degree itself, which is as old as any part of freemasonry; but to the peculiar ceremonies of the English Royal Arch through which the candidate must pass previous to the development of its characteristic secrets. The ceremonial of the English R. A. differs from other R. Arches of the *second temple*, and there is a still greater diversity between it and the R. A. of the *first temple*, which is preserved in "the ancient and accepted rite."

I alluded to the H. R. A. of the Grand Lodge of Pennsylvania. I happen to have it in my power to give some additional particulars in relation to this beautiful degree as originally conferred, which I freely communicate; being assured that they will prove interesting.

The Pennsylvania Grand Lodge commenced their "works" in Royal

Arch masonry on the 23d day of November, 1795, by authority derived from the English Grand Lodge in London. A Grand Chapter of R. A. was held in Philadelphia on the 24th of February 1798, at which statutes and regulations were agreed upon for the administration of the Grand Chapter, which were duly ratified by the Grand Lodge of that State on the 5th day of March 1798. From these statutes I make the following extracts:

"Ancient masonry is composed of four degrees. The three first are the E. A., F. C., and the sublime grade of Master Mason. A brother well instructed in those degrees, having exercised the several dignities of the Lodge, particularly that of W. Master, and having fulfilled its duties with the approbation of the Brethren of his Lodge, may be elevated to the fourth grade of the "Holy Royal Arch," after he has been duly proved and examined by the chiefs of the Chapter to which he may have been presented, and by whom he may have been found worthy of being admitted.

"From this it naturally follows, that every Lodge regularly constituted, has the power to form and hold Lodges of each of those four grades. That of the last grade on account of its pre-eminence, is named by Masons 'Chapter.' "

"That the said Royal Arch Chapters ought to be established, held and directed with regularity, discipline and solemnities commensurate with the sublime views by which they have been held heretofore from time immemorial, as *being an essential and constituted part of the ancient manner of working*, and which is the perfection of the sublime system," &c.

I intimated in No. 5, that the moral and social duties inculcated in our order, were taught in general terms in the symbolic degrees, while in the superior degrees they are taught in detail. With this fact in view I cannot coincide in opinion with those writers, who assert that the high degrees may with appropriateness be styled "legendary," as if there were nothing to characterize them save the legends or traditions on which the historical portions of them are based. A careful study and analysis of them has satisfied me, that each and every one of the legitimate high degrees, enforces the practice of a particular virtue or duty, or the eschewing of a particular vice or error. Legends and allegories make every degree in masonry.

When I used the expression, that "*christian masonry*," "is no where to be studied *out of* 'the rite ancient and accepted,'" my meaning was that it is only *in the degrees* appertaining to that rite that it can be studied advantageously. If it should be argued in opposition that the American Templar's degree forms an exception to this position, the

answer is that the point referred to as forming this exception, having been borrowed from the christian degrees of said rite, are introduced in an imperfect form, and assume an incongruous place.

With respect to the French or modern rite with which the Grand Orient of France long since supplanted the York rite, her innovations, amalgamations, accumulations of rites, encroachments on other masonic jurisdictions, the half has not been told. The Grand Lodges of this country appear heretofore to have been blind to, or heedless of her trenchings on their masonic domains; indeed some of them have paid court to her assumed powers. The tribute paid to her in Louisiana and by some of the Lodges of the U. S. through their *recognition*, has emboldened her to plant her colonies in other places beyond the pale of her jurisdiction, and within the bounds of the masonic empire of the United States. Richmond, in the State of Virginia, has witnessed the last scene of her operations in this regard. It is however cheering to have it in our power to record the fact, that the Grand Lodge of that State at its last communication on the 10th of December last, passed stringent resolutions on the subject, repudiating the authority of the Grand Orient, treating the Body she had established within the jurisdiction of the Virginia Grand Lodge "as illegal and clandestine," and her proceedings in the premises "as an invasion of the rights and privileges of the Grand Lodge of Virginia," and entering their solemn "protest against such invasion."

One word respecting the jurisdiction over the degrees of Royal and Select Master, with a brief reference to which I concluded my fifth number. Within the last two or three years so much has been written about these degrees, their history, and the proper authority to confer them, or to grant power to confer them, that I shall add nothing more on that head, except to reiterate the common law maxim I quoted.—"Quod prius est tempore, potius est jure"—"*First in time, most potent in right.*" The Supreme Councils of S. G. Inspectors General of the 33d and last degree "ancient and accepted rite," of which there are two, one for the Southern and the other for the Northern jurisdiction of the United States, have each within their respective jurisdictions sole authority over those degrees. The ancient name of "Select Master" is "Select Masons of 27"—"Super-excellent Master" is properly appendant to those degrees.

NOTE.—I have prepared the skeletons of some five or six new Nos., which I hope to fill up in the course of a few weeks.

Since writing the foregoing it has occurred to me, that under the head "*lætomia*" can with propriety be included only, what relates to the fellowship, communion and sociality of our Order. Its morality or ethics, deserves a distinct head, which may be denominated, its *moralia*.

REV. T. MASON HARRIS.

Huntington, Ohio, February 21st, 1850.

BRO. MOORE:—In your excellent "Review" for the present month, on pages 147-8, I was extremely delighted to find the writings of the late *Rev. Bro. Thadeus Mason Harris* referred to as a *model* of the tone, spirit and even (in my judgment) the *matter* that should abound in all masonic addresses. I would say of them as Dr. Johnson said once of the writings of Mr. Addison: "He that would obtain a correct style of English composition, must devote his days and nights to the study of Addison." But your correspondent "G. F. Y." affirms they are "now out of print." Would it not be well to re-print them? Are they not as useful, or *would they not be*, to the craft in America, as the productions of Dr. Oliver? I am certain they would meet with a more ready acceptance among the brethren generally. Its entire freedom from the least sectarian bias, or from the most distant allusion to any doctrinal or controversial theology, renders the book of great value as a model, to all such as really love an institution which "unites men of all classes," on the broad platform of love and good will; and only exacting of them a belief in one Supreme Deity and man's consequent accountability, and common brotherhood. The work consists of Addresses delivered upon various occasions, designed to illustrate the principles, to show the moral tendencies, and vindicate the original design of our beloved and time honored Order. Its author was an Episcopal Clergyman of unimpeachable moral character, and of unquestioned piety and devotion to the cause of religion and masonry, (alias *moral virtue*.) He was "Past Grand Chaplain to the Grand Lodge, and Chaplain to the Grand Chapter of Massachusetts." The copy of the work which I have, was published at Charleston, Mass., by Samuel Ethridge, Anno Lucius, 1801. A brief notice of its contents may not be destitute of interest, or without utility to the many readers of "The Review."

The first discourse is on "The *Design and Genius* of Free Masonry." It was delivered at Bridgewater, November 3d, 1777, at the Consecration of Fellowship Lodge. Text, *Prov. XVII. 17*,—"A friend loveth at all times; and a brother is born for adversity."

The talented author in this discourse, shows most clearly that "*the friend that loveth at all times; and the brother born for adversity*," is the true, the faithful, and consistent Mason. There are some passages so beautiful and so clearly illustrative of the design and true genius of our institution that I trust I shall be no intruder upon the patience of your readers by mak-

ing a few extracts. The objection sometimes made against the Order that its friendship and kind offices are contracted, or kept by the genius of masonry within too narrow limits, meets a complete refutation in the following just remark and beautiful illustration: "Man is fond of social life. But if the fondness be without limitation it is extravagant; if it be not regulated it is unreasonable. When the affections are diffused indiscriminately they become languid; When confined to an individual object they are straitened and contracted. *Like the rays of light*, if widely diverged, they are scattered and lost; if concentrated in a very small focus, they are intense: their real use is in a due medium, where they are collected so as to warm, to vivify, and to cheer, not to burn, effervesce, and consume."

Again, "Though it be our incumbent duty to love *all* and to do good to all, even this is to be as we have opportunity; and it is still to be understood that *some* have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle of our benevolent regard, universal and disinterested as our good will may be, yet it is certain we can neither know the *need*, nor administer to the *comfort* of *every individual*. Ignorance of the former, and inability to do the latter, restrain even our attempts. The very circumstances of the case require a more special appropriation, while reason, and our natural propensities lead us to make choice of *some* on whom to gratify our kind inclinations and benevolent acts, where they may be applied with dearer interest and happier effect. And this may be done in entire consistency with that UNIVERSAL LAW OF LOVE which the gospel enjoins."

The following, it seems to me, must strike the reader as among the best descriptions of genuine *FREE MASONRY* ever given:—"Founded on a liberal and extensive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven. It invites to its Lodges the sons of virtue, of love, and of peace; that it might connect them by vows of eternal amity in a most sacred, intimate, and endeared alliance, and unite and invigorate their best endeavors for mutual and general advantages."

Br. Moore, I know your heart beats in unison with mine, when I ejaculate, would to God that every Mason throughout our world, answered the description our author gives in the following paragraph:

"The *TRUE MASON* (and all who are not so, should not be numbered among us;) the *true* Mason, looks as much to the welfare of his colleague as to his own. He feels more satisfaction when he can give him assistance, when he can benefit

him or suffer for him, than when he receives help or favor from *him*; and is most forward to relieve him when his occasion is most urgent and his ability to requite the favor appears the least. He is emphatically the 'Brother born for adversity.' If his means of assistance are small, and his power of relief limited, he will at least discover those soft and gentle attentions, and that tender and heart-felt compassion, which soothe the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true and faithful to his brother when he can procure him no more profit, and afford him no more help, and has no more tribute to make him but sighs of sympathy and tears of pity. He forsakes not his bed of languishment. He stays to support his drooping head, to catch his expiring breath, and to close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit has departed, and his person is no more an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in the sorrows of his bereaved relations, inquires out their necessities, and strives to be all *that* to them which *he* was, in kindness and in care."

Are not the office, object, or design of masonry here well and faithfully drawn out? And is it not true, as saith our author, that he who does not, in his conduct towards a brother in adversity, act up to the full spirit of this description, forfeits all claim to the honorable name of *Mason*? Brethren, readers of this extract, what say ye? Will ye not (if you are not already doing it) let the light of active and efficient benevolence beam upon your beloved institution, by extending to every needy brother, his widow and orphans, the hand of charity; and to the afflicted, the sympathies of a warm and affectionate heart? Thus we can best prove to the world that Masonry is what we claim for it, and what it was originally designed that it *should* be, a bond of *true* friends and "*Brethren born for adversity.*"

Towards the close of this discourse, our author offers the following very sensible suggestion relative to the tendencies of masonry in countries not blessed with the light of Christianity: "Inasmuch as masonry is professed in those nations which have not yet been converted to the christian faith, and as it enkindles benevolence and excites virtue so accordant with the genius of the Gospel, it may eventually have no inconsiderable tendency towards introducing and propagating among them that most glorious system of revealed truth; at least by humanizing the disposition, softening the manners, and removing the prejudices, it may prepare the way for that most desirable event."

Will the friends of "*foreign missions,*" who are the open and

avowed enemies of masonry think of this suggestion? And will not some brother give this, or a similar one, to his missionary neighbor? It *may* do him good, by removing his prejudices towards an institution that has been for ages, like "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his *paths* straight."

I may hereafter notice this excellent masonic work more in detail. My object will be, should I do so, to produce an impression in favor of its re-publication. The copy which I have is the only one in Ohio.* It was purchased by my father from the library of King Solomon's *Chapter*, Derby, *Conn.*, of which he was a member, in 1818, and has been in the family ever since. It has, moreover, been faithfully *read* too; and you may well believe me, when I tell you that, in consequence, we have had no trouble with *Anties* among us. That evil spirit cannot breathe in the atmosphere where lives the spirit inculcated and taught in "Harris' Masonic Discourses."

Your's in bonds of fraternal affection,

H. P. SAGE.

CELEBRATION BY THE ORDERS OF KNIGHTHOOD.

On the 7th of June next, the members of Cypress Encampment, of Zanesville, Ohio, will celebrate the anniversary of the "first investment of Jerusalem by the Crusaders." The Lodges and Chapters in that town and vicinity will also unite in the celebration. All the members of Encampments in the west are respectfully invited to meet with their brethren of Zanesville on that occasion, clothed in "regulation costume with cocked hat and sword." The display will be unusually imposing, and the occasion one of rare interest. An oration on the history, &c., of the Orders of Christian Knighthood will be delivered by a very talented member of the Order. It will be seen by the following note from the Grand Master, that the Grand Encampment of Ohio is invited to be present on the occasion.

ED. REVIEW.

To the Grand Encampment of Ohio:—

An invitation has been presented through me to the Grand Encampment of Ohio, to be present on the 7th June next, to join Cypress Encampment, in a celebration by the Templars, of the "first investment of Jerusalem by the Crusaders," &c.

An oration will be delivered on the occasion, giving a history of the origin of Knights Templars,—the influence they had on Christianity, and incidentally the civilization of the world.

* Mistake. We have another.

[ED. REVIEW.]

The occasion will be an interesting one :—it will be participated in by all the Orders of Masonry ; and it is desirable to have as many of the Order of Knighthood in attendance as possible.

JOHN L. VATTIER, *Grand Master.*

GRAND LODGE OF ALABAMA.

We are indebted to some unknown friend for a copy of the proceedings of the above named Grand Lodge, at its annual communication on the 3d Monday of December last. We feel grateful for these little acts of fraternal remembrance, and should be pleased always to see the name of the kind donor upon the margin that we may know to whom we are indebted.

About one hundred Lodges were represented at the communication ; and twenty-four Lodges had been organized under Dispensations during the past year. A select committee, to whom was referred the Grand Master's Address, report on several subjects, one item of which we insert below as containing a correct opinion on an important matter :

In speaking of the views expressed by the Committee of Foreign Correspondence of the Grand Lodge of Virginia in reference to what they consider to be departures from the ancient land-marks of masonry—among which they mention the calling of the “ayes and noes,” the “previous question,” and “adjourning the Lodge”—the Worshipful Grand Master holds this language :—“Strictly speaking, these practices are not masonic, but to what extent they are reprehensible is somewhat questionable. They have prevailed in most, perhaps all the Grand Lodges, and were doubtless introduced to facilitate the transaction of business. Experience has proved the necessity of some established rules, and to those usually termed parliamentary, deliberative bodies have generally given the preference ; and until some others more peculiarly masonic and equally convenient can be substituted, I see no good reason why they should not be retained.” The Worshipful Grand Master here advocates the use of these parliamentary rules, while he admits that their use is not masonic. Your Committee agree with him in the fact that these “practices” are not masonic, but they believe that no other than masonic “practices” should be introduced into a Lodge. They believe also that it is the duty of assembled Masons to abide in all respects by the ancient land-marks of the Order, and that they should not be influenced by motives of convenience, but their great object should be to seek out what the ancient usages of the Fraternity were and what they ought to be, or what convenience requires that they should be ; and when they have ascertained what those usages are, they should govern themselves accordingly. Your Committee are of the opinion that every Master should control his Lodge ; and not the members ; and

if these modern practices should be countenanced by the Lodge, this principle would be violated. For instance: suppose a motion should be made before a Lodge to adjourn, and it should be carried; then the members, and not the Master, would determine when the Lodge should be closed; which your Committee believes to be contrary to the spirit of the government of the Order. They believe that masonry had its origin before any parliamentary usages were known, and that the practices then maintained in the Lodges should be maintained now, so far as they can be ascertained.

The same committee reported the following resolution, and we copy it because it bears upon a question about which we are frequently inquired of:—

Resolved, That no person can occupy the chair of the Master of a Lodge in the absence of the installed Master thereof, except either of his Wardens, or some Brother who has attained to the degree of Past Master; and when a Past Master presides, the Lodge must be summoned by the Master or the Senior Warden, or in their absence, by the Junior Warden, under whose authority the Past Master officiates.

The Grand Lodge ordered a block of marble for the Washington Monument on which shall be the following inscription:

ALABAMA MARBLE,

Presented by the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama, to the National Monument Society.



RUFUS GREENE, *Grand Master*.

AMAND P. PFISTER, *Grand Secretary*.

Dec. 6, A. L., 5849.

We are much gratified at seeing the Grand Lodges of the United States sending their tributes to the monument now erecting to our distinguished Brother. The name of Washington is a household word wherever freedom is cherished; his attachment and devotion to our venerable Order render his name doubly dear to every member of our craft. The Grand Lodge of Ohio made the first move by way of sending a block of marble to his monument, and we hope every Grand Lodge in the Union will send a tribute to that noble pile.

The following are the Officers for the present year:

Rufus Greene, M. W. Grand Master; William Hendrix, D. G. M.; W. C. Penick, S. G. W.; Thos. M. Bragg, J. G. W.; Rev. H. H. Brown, G. C.; J. M. Brundidge, G. L.; N. E. Benson, G. Tr.; Amand P. Pfister, G. Sec.

INTERROGATORIES.

BOWLING GREEN, WOOD CO. OHIO, March 24, 1850.

BRO. MOORE:—I wish through the medium of your excellent "Review," to make some enquiries, answers to which, from you, may perhaps prove acceptable to others.

1st. Should a member of a Lodge leave the country, to go to California for instance, and not ask to be demitted, is he still to be considered a member of the Lodge which he left, and is that Lodge held for his Grand dues? 2d. Has any Lodge the right to receive to membership a member of any other Lodge who removes to the jurisdiction of the former, until he has been regularly dismissed from the Lodge of which he was a member? 3d. Can a Lodge craft or raise a brother who has received the first degree or degrees in another Lodge, without a certificate from that Lodge? 4th. In determining the jurisdiction of neighboring Lodges, is the distance to be computed by air line, or by the nearest travelled roads?

Upon the subjects embraced in the above queries, there is a diversity of opinion among the brethren, which I hope you will be able to remove.

I would like also to ask some questions suggested by reading the proceedings of the last communication of the Grand Lodge, and particularly by the report of Bro. Fielding.

1st. Has not a subordinate Lodge a right to reinstate a member expelled by them, in all cases, without applying to the Grand Lodge? 2d. Bro. F. expresses his decided disapprobation of various side degrees as they are sometimes called. Now I wish to ask, Is the *Union Master's* degree designed to be included in the list? 3d. If, as Bro. F. asserts, some of the Chapter degrees are but parts of the first three degrees *improperly* detached, where lies the power to replace them, if such measure should at any time be deemed advisable. 4th. Do you know any thing of masonry as practiced in the German States? Several Masons from that country have recently removed hither and attended our Lodge. From what I can learn from them, the three symbolic degrees there embrace much that we do not practice here, and I am led to believe that with them these degrees include all that Bro. Fielding says has been taken from them and transferred to the Chapter degrees. Is this so?

More questions I would like to ask, but I will not at this time any further trespass upon your patience.

Our Lodge (Wood Co. Lodge, No. 112,) is in a flourishing condition. I give you a list of the officers for the current year.

W R Peck, W M; H Shively, S W; J Ralston, J W; S Eaton, Treas; A D Lamb, Sec.; T Jolley, S D; E Arnold, J D; P F Pechin, Tyler.

I wish to request the Grand Secretary, and all others who correspond with this Lodge, to bear in mind that all communications should be addressed to Bowling Green. This is necessary in consequence of the removal of our Lodge from Washington to this place.

Yours fraternally,

W. R. PECK.

To the above queries we answer. 1st. He will remain a member of the Lodge until his dues are in arrears, when, if they are not paid, he

must be suspended for non-payment of dues, agreeably to the law of the Grand Lodge of Ohio. A Lodge should not deprive a member of his membership merely for going beyond its jurisdiction.

2d. It has not. A Mason can hold a membership in but one Lodge at a time, unless it be a mere honorary membership. When a mason applies for membership, he should satisfy the Lodge that he has been legally and honorably dismissed from his membership in the Lodge to which he previously belonged.

3d. In such cases the Lodge should always require a certificate, and also permission to confer the degrees on him, by resolution of the Lodge in which he received the first degree.

4th. We are not fully prepared to decide this question, but are in favor of giving the law a fair and liberal construction.

To the second series of questions we answer. 1st. It most certainly has in Ohio, for that right has never been delegated to the Grand Lodge in this State; and all powers not delegated to the Grand Lodge by express grant, are reserved and should be exercised by the subordinate Lodge. Believing this to be the law, we opposed a petition that came before the Grand Lodge of Ohio, at its last session, to reinstate a mason who had been expelled many years ago. We wrote the resolution which passed, referring it back to the subordinate Lodge, and asserting the jurisdiction of subordinate Lodges in such cases. We see by the printed proceedings, that another resolution was also adopted, asserting the jurisdiction of the Grand Lodge also in such cases. We were not present when the last resolution was adopted, and we have no doubt that mature consideration will convince the Grand Lodge that such doctrine cannot be sustained.

2d. We *suppose* that Bro. F. designed to include the U. Master,—he *should* have done so, if he did not. We know nothing about the origin of it, but presume some *wise* man thought he could improve the beautiful simplicity of Masonry! Our opinion about these “side degrees” is fully expressed in our April No., page 216.

3d. It is very doubtful whether it would be prudent, at this day, to attempt to change the Chapter degrees. If such power is in any masonic body, it must be found in the G. G. Chapter of the U. States. But we think that body would scarcely venture upon such an experiment. It *could not* be effected, if it were desired.

4th. We know but little of the Masonry practiced in the German States. We know its essential features are retained; but there is no doubt that, on all the continent of Europe, many changes have been made in the rituals, but they are of such a nature that we can only explain them to our correspondent in person. The symbolic degrees

there, however, do *not* embrace all that has been transferred to the Chapter degrees as they exist with us, nor do we know that they contain any of them. We know that some things of what Bro. Peck calls "side degrees," especially the U. M. will be found in the third degree in many parts of Europe, and some other things also which do not belong to it, but which we cannot here name.

ED. REVIEW.

FRATERNAL CORRESPONDENCE.

Tallahassee, Florida, March 6th, 1850.

DEAR BRO. MOORE:—Before leaving home, I intended sending you a list of names from Tallahassee, but on enquiry, found that Bro. Dyke was getting up one, and had the promise of several names. If he has not sent any on, when I get home again—which will be in the course of a month or so,—I will try again; and doubt not but I can procure you a better list than I ever have yet. I feel it a duty to Masonry, to enlarge the circulation of your valuable work—young and old can both attain more of the pure principles, and ancient usage and customs from it, than from any other source of the kind, I have ever seen. I hope you will send me a complete list of back numbers—until you hear from me again,—when I will try to send you a score or so of names—and \$1.00 for my own; the idea of being without *this years Nos.* has never entered my head—as I am anxious to have it,—and intend doing so if it is in any way to be had.

You will please accept my best wishes for your success—hoping to write again soon.

I am fraternally yours,

R. W. B. HODGSON.

Cuyahoga Falls, Ohio, February 22nd, 1850.

BRO. MOORE:—We commenced working here under a dispensation, a few weeks past, and have succeeded so far agreeably to our expectations. The brethren are highly satisfied—we work for the good of the cause, not for numbers—mean to be strict and careful in receiving candidates; as we are well aware that the opponents of our time-honored Order are anxious here, as elsewhere, to find fault with it, and Lodges too often, for the good of the Order, wish numerical force instead of moral force.

Our officers, we think, are of the right kind; men who read, and observe what is necessary for the advancement of the Order. They are: R. Creighton, W. M.; H. N. Gillett, S. W.; H. Dowd, J. W.; J. Davis, Secretary; G. H. Lommedieu, Treasurer; A. M. Manchester, S. D.; J. Lewis, J. D.; W. Wright, T.

Your Review is a source of increased delight to us, and we will make further efforts to increase its circulation, as the best of us require a monitor in our way. May its shadow never grow less.

Your humble servant,

JOHN DAVIS.

Meadville, Pa., March 1, 1850.

BRO. MOORE,—Dear Sir:—Thinking it would be interesting to the Craft in other parts, to learn what we are doing in Western Pennsylvania, I have taken the liberty to drop a line to you on the subject. We have a very flourishing Lodge here, which has been working about one year and a half. During this time we have built a fine Lodge Room, which was dedicated to Masonic purposes, on the 27th of December, 1849, at which time the following brethren were installed officers for the ensuing year:—George K. Bain, W. M.; C. M. Yates, S. W.; A. Johnson, J. W.; Wm. Kerr, Secretary; C. A. Derickson, Treasurer; Robert Adrian, S. D.; D. M. Wilson, J. D.

We are doing a slow but sure work, and I think, Bro. Moore, if you would visit this part, you would be welcomed by as warm-hearted Masons, good and true, as any Lodge can boast of. Wishing you success in all your endeavors to advance the interests of our time-honored and beloved institution;

I am yours, fraternally,

GEORGE K. BAIN.

Watertown, N. Y., April 11, 1850.

DEAR SIR AND BRO.—We reorganized our Encampment on good Friday, and elected our officers. It is styled Watertown Encampment, No. 11; having been established in 1826, by a warrant from Dewitt Clinton, then Grand Master of Knights Templars.

In 1832 the warrant was surrendered to the Grand Encampment.

Of the eleven who petitioned for a revival of the same, five were of the old stock, and the balance of the number created and knighted in other places.

Our officers are as follows:—

Sir Knight O. Hudgerford, G. Commander; Sylvester Reed, Generalissimo; Solomon Robbins, Capt. Genl.; Pitt Morse, Prelate; J. C. Pattridge, Recorder; Jno. Mullin, Treas.

There is a prospect of some excellent material for work. We in Lodge and Chapter are doing a fair legitimate business, exercising a proper caution about the suitability of the persons applying.

I thing you can do me a little favor. I have a sort of weakness for autograph letters, not merely signatures, but entire letters. Now your correspondence with distinguished Masons is very extensive, you could no doubt furnish me with those of Dr. Oliver and Crucifix—perhaps General Quitman, or arrange others which would be suitable to put into my collection.

Procure me one if possible of the late President Harrison, or of any of your western gentlemen. I should esteem it as an express favor if you would do this for me. Perhaps you have some liking for those things, if so, I might aid you.

Just rumage over your old letters some leisure moment and put up a bundle,

I am my dear Sir and Brother,

.. Respectfully yours, J. C. PATTRIDGE.

JURISPRUDENCE.

Dover, Delaware, April, 15th, 1850.

BRO. MOORE, DEAR SIR:—Placing great reliance in your knowledge of the *landmarks* of our ancient institution, I hope you will not consider it too much trouble to inform me upon one or two points which I am anxious to know, and which perhaps may be of interest to others of the craft beside myself.

1st. After a Mason has been suspended by the action of the particular Lodge of which he is a member, and notice of that suspension given to other Lodges under the same jurisdiction, can the particular Lodge reconsider its former proceeding and take some new action in the premises?

2d. After an appeal has been taken to the Grand Lodge upon a suspension by a subordinate Lodge, and the action of the subordinate Lodge confirmed by the Grand Lodge, can the subordinate Lodge afterward reconsider the premises and shorten the duration of the term of suspension?

3d. Has or not the Grand Lodge the power, after the approval of the action of suspension by the subordinate Lodge (as it were by an act of grace) to reinstate the suspended member?

An answer to the above inquiries will confer a favor upon one who will ever be happy to subscribe himself

Yours fraternally,

JAS. R. LOFLAND.

In answer to the first and second questions of Bro. Lofland, we remark: that *Justice* is one of the cardinal virtues of masonry. If the Lodge has made an erroneous decision in relation to a brother, and the members become satisfied of this error, it is never too late to do right—to retrace their steps and undo the wrong inflicted. But after a final hearing and decision, the case should not be opened for light or trivial reasons. But if, by the development of new facts, or new evidence, the members of the Lodge are satisfied that injustice has been done the brother, they should not hesitate a moment to retrace their steps, even if the case has gone to the Grand Lodge, and the judgment been affirmed. "Let justice be done though the heavens should fall."

In relation to the third question, we have given our views in the present No. in referring to a case that came before the Grand Lodge of Ohio, at its last annual session. If, in the organization of the Grand Lodge, the subordinate Lodges have seen proper to vest that power in the Grand Lodge, by a constitutional provision, then the power is there; if not, it remains with the subordinate Lodges. And we will here say, that, in our opinion, the subordinate Lodges never should part with that power—it should be retained. At a future day we may give our reasons more at length, but for the present must forbear for the want of room.

ED. REVIEW.

MASOINIC REGISTER.

*Masonic Bodies of Rhode Island.**Newport, Rhode Island, April 3d, 1850.*

C. MOORE, ESQ., EDITOR MASONIC REVIEW, Cincinnati, Ohio,—

Dear Sir and Comp.:—Finding as I do, the *Review* to be increasing in interest to the wide spread Family of Masons, which I am happy to find are reviving all over our country, and are being appreciated; I have taken the liberty of forwarding to you the accompanying catalogue of Officers of five of the branches of the family among us, and will endeavor to obtain those of the Blue Lodge and the Royal Arch Chapter to inclose with those of the Deblois Council of Royal and Select Masters, Lodge of Perfection, Chapter of Rose † H. R. D. M., Council of Princes of Jerusalem, Council of the Princes of the Royal Secret, which I hope will not be trespassing too much upon your kindness to desire to have published in your excellent Review.

I find by the papers in your city, that the city continues to grow as rapidly as in years past: and long may it increase, and its inhabitants be protected from a return of that dreadful malady, the asiatic cholera. And with kind regard I am Dear Sir,

Yours fraternally,

N. H. GOULD.

St. John's Lodge, No. 1, Newport.—John Eldred, W. M.; Henry D. Deblois, S. W.; John D. Dennis, J. W.; Nathan H. Gould, Treas.; John W. Davis, Sec'y.

Newport Chapter, No. 2.—John Eldred, H. P.; Henry D. Deblois, K.; George B. Knowles, S.; Saml. S. Munford, P. S.; Edmund J. Townsend, C. H.; J. D. Dennis, R. A. C.; W. Stevens, Tr.; J. W. Davis, Sec.

Deblois Council of R. and S. M.—N. H. Gould, M. Ill. G. Master K. S.; W. Gray, R. Ill. Dep. G. Master H. K. T.; Henry D. Deblois, Principal Conductor H. A.; Samuel S. Munford, Warden, John D. Dennis, Recorder; James G. Topham, Treasurer.

Lodge of Perfection.—T. P. G. M., G. Chase; S. G. W., B. J. Tilly; G. K. S., H. D. Deblois; G. S., J. D. Dennis; G. M. C., E. S. Kenyon; H. K. T., S. V. Mayberry; J. G. W., A. Hildreth; G. T., J. G. Topham; G. O., G. B. Knowles; G. C. G., J. W. Hayard.

Council Princes of Jerusalem.—M E S P G M, J. Bliss; M E S G W, H. D. Deblois; V G K S and A, S. V. Mayberry; G S, J. D. Dennis; V G M E, E. S. Kenyon; G H P, Geo. B. Knowles; M E J G W, A. Hildreth; V G T, J. G. Topham; M C, G. Chase; V G T, J. W. Hayard.

Chapter Rose Croix H. R. D. M.—M W and P M, N. H. Gould; M E K J W, G. Chase; M P P K S, J D Dennis; G T, A Hildreth; M E. K S W, H. D. Deblois; M P P K M C, G. B. Knowles; M P P K S, J. G. Topham; M R K O T, J W Hayard.

Consistory of the Princes of the Royal Secret.—G M C S of S, N. H. Gould; S L G C, Geo. B. Knowles; G C, S. V. Mayberry; G T, J. G. Topham; G M A, E. S. Renyon; G S B, B. J. Tilley; T L G C, G. Chase; G M S, H. D. Deblois; G Eng, A. Hildreth; G M G, J. Bliss; G. S, J. W. Hayard.

Syracuse Lodge, No. 102, Syracuse, N. Y.—John W. Cook, W. M.; Thos. C. Edwards, S. W.; John M. Clark, J. W.; Geo. N. Williams, Sec'y.; Wakeman Lyon, Treas.

Meets every Thursday evening at "Masonic Hall," near the R. R. Depot.

Syracuse Royal Chapter No. 70, Syracuse, N. Y.—Benj. French, H. P.; George N Williams, K; John M Clark, Scribe; John W Cook, Capt. of the Host; Thomas C Edwards, P S; A G Brower, R A C; Geo W Robinson, Sec'y; John Newell, Treas.

Stated meetings, Wednesday on or preceding the full of the moon in each month.

Lauramie Lodge, No. 32, Monroe, Ind.—C F McNeille, W M; R Baker, S W; N L Griffing, J W; T S Falkinburge, Sec'y; G W Anderson, Treas.

Pocomoke Lodge, No. 92, Snow Hill, Md.—Dr R W Williams, W M; L Purnell, S W; Ed. Dymock, J W; G W P Smith, Sec'y.

Wicomico Lodge, No. 91, Salisbury, Md.—N Rider, W M; W Wallen, S W; J E Bush, J W; Jno E Fowler, Sec'y.

Chesapeake Chapter, same place; opened April 3d, 1850.— N Rider, H P; W A White, K; R Lemmon, S.

EXPULSIONS.

Cumberland, Ohio, March 28th, 1850.

BRO. MOORE—At a regular communication of Columbian Lodge, No. 134, held January 22d, 1850, WILLIAM B. McCrum, was expelled from the privileges of masonry for gross unmasonic conduct.

Yours fraternally E. B. BACON, Sec'y.

Miamisburg, Ohio, February 28, 1850.

BRO. MOORE—At an adjourned meeting of Minerva Lodge, No. 98, held on this evening, Bro. Z. W. SELBY was suspended from all the rights and privileges of masonry for the term of six months.

Attest, J. ZIMMER, Sec'y.

OBITUARY NOTICES.

GOSHEN, Elkhart county, Indiana, }
March 5th, 1850. }

BROTHER MOORE :—At a meeting of Goshen Lodge, No. 13, of Free and Accepted Masons, convened at Masonic Hall on the 26th ultimo, the following resolutions were adopted:

On motion of Bro. E. G. Chamberlain,

Resolved, That the mournful tidings of the death of our esteemed

Brothers PAUL HENKEL and CHARLES DARROW, admonish us that we too are mortal; and that we should be also ready at the summons of the Grand Master to pass to that "bourne from whence no traveller returns" and be found worthy to reunite in a celestial Lodge above.

Resolved, That while we deeply deplore their loss, we cherish with heart-felt satisfaction the recollection of their manly virtues, their inflexible friendship, their ardent attachment to our institutions, their active charity and social qualities.

Resolved, That the widows and orphans of our deceased Brothers thus thrown upon the world, bereft of their chosen earthly protectors claim our warmest sympathy as Masons; and may "He who tempers the winds to the shorn lamb" endow them with

"That soul's calm sunshine ———
Which nothing earthly gives or can destroy."

to gild the meridian and evening of their days.

Resolved, That as a tribute of respect to the memory of our departed Brothers, the Constitution and ornaments of this Lodge be shrouded in black crape for the space of six months.

Whereupon on motion of Brother James W. Barns,

Resolved, That the Secretary forward copies of the foregoing resolutions to the widows of Brothers Henkel and Darrow, and also copies to the "Masonic Review," with a request for their publication.

A true copy.

Attest,

DANIEL S. HOWELL, Sec'y.

Hall Hagerstown Lodge, No. 39, Ia. }
February 28, A. D. 1850, A. L. 5850. }

BRO. C. MOORE:—We have recently received intelligence of the death of our Brother WM. V. DAVIS, who died in California, December 9, 1849, after a few days illness.

He was a citizen of our Town for several years past, and in his deportment, had the esteem of all who knew him, and

Whereas, By a visitation of Divine Providence our Brother Davis has been removed to the Grand Lodge above, therefore,

Resolved, That while we recognize in this dispensation the hand of Him who doeth all things well, we deeply sympathize with the friends of the deceased, in their great bereavement; that in him we found a good Mason, and worthy brother.

Resolved, That a copy of the foregoing be forwarded to the Editor of the Review for publication.

By order of the Lodge,

S. K. BUNDY, Sec'y.

At a special meeting of Tipton Lodge, 33, of Free and Accepted Masons, held March the 20th, 1850, the following preamble and resolutions were offered by Bro. M. Fishel and unanimously adopted:

Whereas, It has pleased the Supreme Ruler of the Universe, to call from his labors among us our worthy and much esteemed Brother, Companion and Sir Knight DR. FREDERICK FITCH, aged 66 years. Dr. F. was made a Mason in Genessee Lodge, town of Avon, New York,

1810, and exalted in Western Star Chapter, town of Le Roy, New York, 1812, and received the Orders of Knighthood in Utica Encampment, No. 3, New York shortly afterwards; he was Secretary of this, (Tipton) Lodge, and King of Logan Chapter at the time of his death.

And Whereas, In the history of our worthy Brother, we find in him the brightest evidence of devotion to our Order, of which in the estimation of this Lodge, his example is worthy of all imitation. And whereas, we are profoundly sensible of the loss, which both the craft and his relations have sustained in the death of our worthy Brother. And whereas, we deem it due to our own feelings as men and Masons that this body should manifest its respect for the deceased in such form as to render the manifestation permanent.

Be it therefore *Resolved*, That the Brethren of this Lodge deeply sympathise with the relations of our worthy deceased Brother, in the loss they have sustained by his death.

Be it further *Resolved*, That in the death of our late Bro. Dr. Fitch, his profession has lost a distinguished member, society a most valued citizen, the cause of masonry a faithful brother, and the community in which he lived a warm friend.

Resolved further, That the furniture and jewels of this Lodge be clothed in mourning for the space of ninety days.

Resolved further, That these preambles and resolutions be spread upon the minutes of this Lodge, and a copy forwarded to the relations of our worthy deceased brother, with the assurance that this Lodge deeply sympathise with them in their bereavement.

Resolved further, That the Secretary of this Lodge forward a copy of this preamble and resolutions to the Editor of the Masonic Review in Cincinnati, and request him to publish the same.

EDWARD FISHEL,

Secretary, p. t.

Logansport, Ind., March 20th, 1850.

Marietta, Ohio, April 15th, 1850.

BROTHER MOORE :—At a regular communication of "American Union Lodge, No. 1," of Free and Accepted Masons convened at their Lodge room on the evening 25th March, A. L. 5850, the following resolutions were unanimously adopted on the occasion of the death of SAMUEL E. CROSS, who died in California on the 8th of January last:

Whereas, It has pleased the Great Architect of the Universe, in the dispensation of his wise providence, to remove from this world our well beloved brother Samuel E. Cross, a member of our Lodge:

Therefore, *Resolved*, That we tender our warmest sympathies to the bereaved widowed mother of the deceased; while she mourns the loss of a kind and affectionate son, we are called upon to mourn the loss of a worthy and much esteemed brother, whose many virtues were an ornament to our Order. He was a Mason and a man.

Resolved, That as a token of respect for our worthy brother, the members of this Lodge and visiting brethren be requested to wear the usual badge of mourning thirty days.

Resolved, That the foregoing resolutions be entered on the records of this Lodge and the Secretary transmit a copy thereof to the mother of

the deceased, and another to the Editor and Publisher of the "Masonic Review," with a request to publish the same.

Fraternally yours, &c.,

M. POMROY WELLS, Sec'y.

Resolutions of New Vienna Lodge, No. 160, on the death of Brother JOHN SPEAR.

Whereas, BRO. JOHN SPEAR has been, unexpectedly, called by death from among us, and as it is proper on such occasions to express our sorrow and submission to the dispensation of Divine Providence, as well as our sympathy with the bereaved wife, relations, and friends of the deceased, therefore

Resolved, That in the death of Bro. John Spear, his amiable wife has lost a loving husband, his children a kind and indulgent father, our village, an obliging neighbor, community, a valuable citizen, and our Order a worthy member.

Resolved, That we sincerely sympathize with the bereaved wife and family, and family connexions, of our departed brother, for the irreparable loss they have sustained:

Resolved, That a copy of these resolutions be presented to the wife and family of our departed brother, and also a copy of the same be forwarded to the "Masonic Review" for publication.

JESSE BEALS, Sec'y.

A. S. AMBERG, W. M.

EDITOR'S TABLE.

CONSTITUTIONS.—According to promise we commence this month the publication of the Ancient Constitutions. For the copy from which we publish, we are indebted to the kindness of Bro. E. T. Carson, Esq., of this city. Bro. C. is a young Mason, but has pursued the study of masonry with an ardor equalled by few. He has spared no expense or labor in securing every rare and valuable work relating to masonry within his reach. His masonic Library is perhaps the best in the west, if not in the United States. He has kindly permitted us to have access to it whenever we desired it, and we take this occasion to return him our thanks for the favor.

The copy of the Old Constitution from which we print, was purchased for Bro. Carson in London. He had commissioned a friend to procure for him the earliest copy printed, if one could be found, at any price. By mere chance a copy was found in a book store in London, for which a guinea was asked and paid. From that we now publish, and our readers can be assured of its genuineness. We shall continue a portion every month until it is completed. Our friends will see that we have printed it with all its capital letters; preferring, in this matter, to follow copy, than to give it a modern dress.

DICK'S WORKS COMPLETE.—Brother Applegate has issued his beautiful edition of the complete works of Thomas Dick. This valuable work should be in every family. It is for sale by H. S. & J. Applegate of this city.

THE GRAND LODGE OF INDIANA, will commence its annual meeting at Indianapolis on the 4th Monday of the present month, May. As we expect to be in attendance it will be a good opportunity for new subscribers to send up their names and money. The present vol. of the Review is unequalled, in interest, by any similar work in the world; and it will most probably be the last opportunity to secure a perfect copy of the old Constitutions. *Every* Mason, who has any regard for himself or the Order, should have a copy, and be familiar with this rare and important work. We can yet supply all the back Nos. of this volume.

INDIANA.—Those of our brethren in Indiana who have money in their hands for us, will please bring or send it by their Delegates, to Indianapolis on the 4th Monday in the present month. *Don't forget this.* Cannot some friend in each Lodge procure, and send up to us at that time, from one to twenty new subscribers? You will be doing the craft a benefit, while at the same time you are helping to sustain your own masonic periodical.

A LIBERAL OFFER.—Every brother who will send us to the Grand Lodge of Indiana, 15 new subscribers for the present volume with the money, shall receive the first volume of Oliver's Historical Landmarks of Freemasonry. Who bids for this? We have not a *great many* copies to spare for this purpose. We extend the same offer to all others in the different States, who will furnish us as many names and money by the first of July. Such a chance to get Dr. Oliver's great work will never offer again.

LIVE STOCK INSURANCE.—We invite the readers attention to an advertisement on this subject by Bro. S. W. Reeder, Secretary of the Company. Men having stock can have an insurance effected on it, and thus provide against accident and loss. We know Bro. Reeder well, and can freely commend both him and the Company.

SOMETHING NEW.—A gentleman in this city is getting up a most magnificent Master's Carpet for the use of Lodges, Lithographed and printed in colors. It is about 6 by 7 feet in size; it is a most beautiful thing, and will be afforded at half the usual price of such articles. Ready in a few days. Orders received at this office.

AGENT IN NEW ORLEANS.—Bro. A. McLean, corner Suzette and New Levee sts., is our agent in New Orleans, who will receive orders and money for the Review, Oliver's Landmarks, &c.



Fraternally Yours
J. L. Vattiers

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, JUNE, 1850.

NO. 2.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

THE PORTRAIT.

THE present month we present our subscribers the Portrait of a distinguished Mason in this city, JOHN L. VATTIER, M. D.

Dr. Vattier is comparatively a young man, being but forty-one years of age, although he has passed through every grade and worn nearly all the honors of the craft. He was born, and has lived from his infancy, in this city. He was initiated in Lafayette Lodge, No. 81, in April 1832, and within a few months after was raised to the Master's degree. In that Lodge he subsequently served as Secretary and Junior Warden, and in 1842 was elected W. M., and re-elected in 1843. He was made a R. A. Mason in Cincinnati Chapter in 1833; and was elected H. P. of the same in 1844, and re-elected in 1845. He received the degrees of R. and S. Master in 1834, and the orders of christian Knighthood in Cincinnati Encampment, No. 3, in 1843. In 1847 he was one of the Petitioners for a Dispensation for McMillan Lodge, No. 141, and was appointed its first Master.

In 1847 Dr. Vattier was elected D. G. Master of the Grand Lodge, and also of the Grand Encampment of Ohio. In 1848 he was elected Grand Master of the Grand Encampment of Ohio, and re-elected in 1849.

As a medical practitioner Dr. Vattier stands in the foremost rank of his profession. As a man, he is universally esteemed for his urbanity of manners and kindness of disposition. His hand and his heart are always open to the needy, and his professional aid is never withheld from the destitute suffering.

It is hardly necessary to add that Dr. Vattier is devotedly a Mason,—attached to the Order from principle, and a conviction of its inherent excellencies. But he is our neighbor, and lives too near to allow us to say what we might if he were more distant. A few of his masonic

friends in this city have testified their appreciation of his masonic worth by having engraved the excellent Portrait of him which we now publish. It was engraved on steel, by Mr. Jewett of this city, and speaks well for his skill in the art.

FREEMASONRY AND RELIGION.

BRO. MOORE:—I am an old Mason, and for many years have made masonry my study. I have studied its symbols, its rites, its teachings, and its appliances for moral influence; and the more I know of this relic of antiquity the more I am pleased with it. It is not, however, religion; nor does it pretend to be. It makes no assumption of that which does not belong to it. It teaches the purest morals, because its teaching is directly from God's word. It enforces the observance of the moral law as revealed in the sacred code; not as the moral law is taught by this or that sect, but as it is taught by God's own word, which is always found upon our altars and open for the inspection of all. There is nothing which legitimately belongs to masonry, either in its rites or symbols, its hieroglyphics or its instructions, but what is pregnant with moral truth, and on a mind truly prepared will leave an impression not easily effaced in future life.

But while masonry is not religion, and should be kept aloof from all sects and parties; untinctured by the peculiarities of any creed, and worshipping only at the shrine of its own Divinity; yet *there is much religion in it*. I have no sympathy with that morbid fear, manifested by some well meaning Masons, that we are introducing too much religion into masonry. Away with such an idea. Religion—*pure religion*, will injure neither masonry or Masons; and nothing but the rankest infidelity would be alarmed at the revelations of her angel-form. The more religion you infuse into masonry the better: I mean the religion of the Decalogue—the *love of God and man*. What other motives can prompt to good deeds but this? What other principle of human action is worth a straw, than that drawn from obedience to Jehovah's commandment? The very first injunction of masonry is, that a man shall be *good*. What is this but to be religious? to have the heart and life squared by the moral code in our "Great Light." Were all Masons, whether Jews or Gentiles, to obey in spirit and practice, the moral code delivered to Moses, and through him to our ancient brethren, there would be no fear expressed of too much religion in masonry.

P. M.

THE CONSTITUTIONS OF THE FREE-MASONS.

[Continued from page 235.]

VII. Every new Brother at his making is decently to clothe the Lodge, that is, all the Brethren present, and to deposite something for the relief of the indigent and decayed Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance stated by the By-Laws of that particular Lodge; which Charity shall be lodged with the Master or Wardens, or the Cashier, if the Members think fit to choose one.

And the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good Usages as shall be intimated to them in Time and Place convenient.

VIII. No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous, nor even then, without a Dispensation from the Grand Master or his Deputy: And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's Warrant to join in forming a new Lodge.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their Acts and Deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall, in his Prudence direct, and until he approve of them by his Warrant, which must be signified to the other Lodges, as the Custom is when a new Lodge is to be registered in the List of Lodges.

IX. But if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his Imprudence, and obediently submit to the advice of the Brethren, and reform what gives them offence, he shall be dealt with according to the By-Laws of that particular Lodge, or else in such manner as the Quarterly Communication shall in their great Prudence think fit; for which a new Regulation may be afterwards made.

X. The Majority of every particular Lodge, when congregated, shall have the Privilege of giving Instructions to their

Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives, and are supposed to speak their Mind.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among Free-Masons, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular and particular Lodges upon Record, with the Grand Master at their Head, and his Deputy on his left-hand, and the Grand Wardens in their proper Places; and must have a Quarterly Communication about Michaelmas, Christmas, and Lady-Day, in some convenient Place, as the Grand Master shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allowed to vote, nor even give his Opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said Lodge.

All Matters are to be determined in the Grand Lodge by a Majority of Votes, each Member having one Vote, and the Grand Master having two Votes, unless the said Lodge leave any particular thing to the Determination of the Grand Master, for the sake of Expedition.

XIII. At the said Quarterly Communication, all Matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided. And if any Brother thinks himself aggrieved by the Decision of this Board, he may appeal to the Annual Grand Lodge next ensuing, and leave his Appeal in Writing, with the Grand Master, or his Deputy, or the Grand Warden.

Here also, the Master or the Wardens of each particular Lodge, shall bring and produce a List of such Members as have been made, or were admitted in their particular Lodges, since the last communication of the Grand Lodge: And there shall be a Book kept by the Grand Master, or his Deputy, or rather by some Brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual Times and Places of forming, and the Names of

all the Members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in charity, towards the Relief only of any true Brother, fallen into Poverty or Decay, but of none else: But every particular Lodge shall dispose of their own Charity for poor Brethren, according to their own By-Laws, until it be agreed by all the Lodges (in a new Regulation) to carry in the Charity collected by them to the Grand Lodge, at the Quarterly or Annual Communication, in order to make a common Stock of it, for the more handsome Relief of poor Brethren.

They shall also appoint a Treasurer, a Brother of good worldly substance, who shall be a Member of the Grand Lodge by Virtue of his Office, and shall be always present, and have power to move to the Grand Lodge any thing, especially what concerns his Office. To him shall be committed all Money raised for Charity, or for any other use of the Grand Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several sums are intended; and shall expend or disburse the same by such a certain Order signed, as the Grand Lodge shall afterwards agree to in a new Regulation: But he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a Member of the Grand Lodge by virtue of his Office, and vote in every thing except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a Clerk, who must be a Brother and Fellow-Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their Clerks and Books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another Brother (who must be a fellow-Craft) should be appointed to look after the Door of the Grand Lodge; but shall be no member of it.

But these Offices may be farther explained by a new Regulation, when the necessity and Expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free Mason, shall take the Chair, and preside as Grand Master *pro tempore*; and shall be Vested with all his

Power and Honor for the time; provided there is no Brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right, take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the Person who presides in his Place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose Places are to be supplied by two Fellow-Craft of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him admitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens or any others, are first to advise with the Deputy about the affairs of the Lodge or of the Brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary Affair; in which case, or in case of any Difference between the Deputy and the Grand Wardens, or other Brethren, both Parties are to go by concert to the Grand Master, who can easily decide the controversy, and make up the difference by virtue of his great Authority.

The Grand Master should receive no intimation of Business concerning Masonry, but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the Business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that Post or Station in his particular Lodge, from which he was called, to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases, to be his Deputy *pro tempore*: But he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the Majority of the Grand Lodge; and the Grand Master if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence: In which case, the Majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to

concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that Harmony and Peace may be preserved.

XIX. If the Grand Master should abuse his Power, and render himself unworthy of the Obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that Honorable Office.

XX. The Grand Master with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about Town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond Sea, or any other way should be rendered incapable of discharging his Office, the Deputy, or in his absence, the Senior Grand Warden, or in his absence the Junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his Office, which now in course reverts to him; or if he refuse, then the next last, and so backward: But if no former Grand Master can be found, then the Deputy shall act as Principal, until another is chosen; or if there be no Deputy, then the oldest Master.

XXII. The Brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient Place, on St. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand Lodge shall think fit by a new Regulation, having of late years met on St. John Baptist's Day: Provided,

The Majority of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communication, three Months before, that there shall be a Feast, and a General Communication of all the Brethren: For, if either the Grand Master, or the Majority of the particular Masters, are against it, it must be dropt for that time.

But whether there shall be a Feast for all the Brethren, or not, yet the Grand Lodge must meet in some convenient Place annually on St. John's Day; or if it be Sunday, then on the next Day, in order to choose every Year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the Majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable Custom of

Masons, then the Grand Wardens shall have the care of preparing the Tickets, sealed with the Grand Master's Seal, of disposing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the Feast, of finding out a proper and convenient Place to feast in, and of every other thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two Grand Wardens, and that all Matters may be expeditiously and safely managed, the Grand Master, or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the Feast being decided amongst them by a majority of Voices; except the Grand Master or his Deputy interpose by a particular Direction or Appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for Directions and Orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their Advice and Orders; or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the Money they receive, or expend, to the Grand Lodge, after Dinner, or when the Grand Lodge shall think fit to receive their Accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow-Craft of his Lodge, to compose a Committee, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause. *Provided*, they send no man away before they have acquainted all the Brethren within doors with the Reasons thereof, to avoid mistakes; that so no true Brother may be debarred, nor a false Brother, or mere Pretender admitted. This Committee must meet very early on St. John's Day at the Place, even before any Persons come with Tickets.

XXVI. The Grand Master shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place, for some good reasons; and who are to be at the command of the Committee.

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of Brethren to serve at Table as they think fit and proper for that Work; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted Masons, that the Communication may be free and harmonious.

XXVIII. All the Members of the Grand Lodge must be at the Place long before Dinner, with the Grand Master, or his Deputy, at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any Appeals duly lodged, as above regulated, that the Appellant may be heard, and the affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after Dinner, it may be delayed, and referred to a particular Committee, that shall quietly adjust it, and make Report to the next Quarterly Communication, that Brotherly-Love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the Harmony and Pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the Assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important Affair, that shall be brought from the particular Lodges, by their Representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other Person, shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the Fraternity the Honor of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it or not.—For it should not be discovered but by the Election itself.

XXX. Then the Masters and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his seat at Table.

XXXI. Some time after Dinner the Grand Lodge is formed,

not in retirement, but in the presence of all the Brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing; then one of the Grand Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good Government, &c. And turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great Honor (if nobly born, if not) the great kindness, of continuing to be their Grand Master for the year ensuing.—And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed Member of the Grand Lodge shall proclaim him Grand Master, and all the Members of the Lodge shall salute him in due form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before Dinner, not the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented: Then, the last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the new Grand Master as above hinted, and immediately installed by the last Grand Master, according to Usage.

XXXIV. But, if that Nomination is not unanimously approved, the new Grand Master shall be chosen immediately by Ballot, every Master and Warden writing his Man's Name too; and the Man, whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to Usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above hinted; but if not, they shall be chosen by Ballot, in the same way as the Grand Master: As the Wardens of private Lodges are also to be chosen by Ballot in each Lodge, if the Members thereof do not agree to their Master's Nomination.

(To be continued.)

For the Masonic Review.

THE SYMBOLS ON THE TABLET.

By REV. R. MORRIS, *P. G. Chaplain of G. Lodge and G. Chapter of Mississippi..*

"It is related by Jamblichus that one of the Fraternity, traveling on foot, lost his way in a desert, and arriving exhausted with fatigue at an inn, he fell seriously indisposed. When at the point of death, unable to recompense the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand, on a tablet, which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places a disciple of Pythagoras, who, informed by the enigmatical character he saw before him of the misfortunes of the first traveler, stopped, paid the innkeeper the expenses he had been at, with interest, and then continued his journey."

—(NOTE TO OLIVER'S LANDMARKS.)

A brother bound for distant lands,
 In sickness fell alone, alone ;
 And stranger care, from stranger hands,
 Did the last rites of nature own ;
 But ere the dying spirit passed
 He on a Tablet trembling traced—
 Some simple lines—a spiral thread—
 A square—an emblem of the sun—
 A checkered band, that none could read—
 And then his work and life were done :
 And stranger care from stranger hands
 Gave him kind burial in the sands.
 Full many a year swept by, swept by,
 And the poor traveller was forgot ;
 While, on an olive column nigh,
 That tablet marked his burial spot ;
 And many gazed at square and thread,
 And many asked but none could read.
 But then a wise disciple came,
 Of one whose wisdom filled the land,
 Himself right worthy of the name—
 "The thoughtful head and ready hand;"
 He looked upon the mystic lines
 And read the Tablet's full designs.

It spoke of one long passed before
 In quest of truth like him sincere ;
 Of one gone onward, never more
 To delve in mines so hidden here ;
 And hopeful was the lesson traced—
 “ Come Pilgrim ! ’tis your hope at last.”



Awe-struck, yet wiser now, he strayed
 In solemn silence from the spot,
 Repaid the debt his Brother made
 And Eastward journeyed on his lot ;
 Yet never on life’s shifting wave,
 Lost he the lesson of that grave.

How weighty is the charge we give,
 Brethren, in this short history read,
 To bless the living while we live
 And leave some tokens when we’re dead,
 On life’s broad Tablet let us trace
 Emblems to mark our burial place.

Jackson, Miss., April 1850.

DESULTORY THOUGHTS---NO. 8.

BY BRO. G. F. YATES.

The English R. A. and the rite of perfection—“Ineffable masonry”—Order of the East or Sword—The emblem —The candlestick and other appendages of the tabernacle and temple—The emblem .

MR. EDITOR :—I notice some statements illustrative of my own positions, made by Dr. Oliver in the continuation of his history of the English R. A. published in the November number of your Review, which I have just received. I am therefore induced to add a few more words on the subject which I said in my sixth number I had concluded.

The Doctor says that the earliest mention in England of the Royal Arch (*eo nomine*) is in the year 1740. But the fact that no mention is made of it, does not, *per se*, afford conclusive evidence that it was unknown in England previous to that date. On the contrary, strong presumptive evidence that it did thus exist, is afforded by the fact which he states in the same paragraph, that on a continental floor-cloth published very shortly after the French Masons had received a charter for

a Grand Lodge from England in 1725, "the true M. M. word appeared conspicuously." He also hints, that there is "circumstantial evidence which may induce us to suspend our opinions on the truth or falsehood of the ascertainment" once made by "masonic charlatans that the M. M. word was never lost!"

True "sublime masonry" under its conservatory "rite" called "ancient and accepted," which as I have maintained, furnished the staple of the "continental degrees" of high masonry under whatsoever appellation or "rite" it was known, once went by the name of "the rite of Perfection." One of its principal degrees, is that of "Perfection" or "Grand Elect perfect and sublime Master Mason," which completes and gives the denouement of the grade immediately preceding it in the series called "Royal Arch (of Solomon,)" "or Knight of the nine Arches." This degree is the last and highest of that branch of masonry called "Ineffable," and it would be the worst of anachronisms to refer it to that period when the events took place on which the English R. A. was founded.

A "Lodge of Perfection" is styled a "Sublime *Grand* Lodge," and no more than "3 times 9" members can belong to one;—27 "Select Masters" being the limited number on whom its secrets were originally conferred by brothers whose rank in the Order could alone sanction the *title* of the Lodge. Analogous hereto the practice obtained, as Dr. Oliver says, as late as the time when the notable schism which divided the English fraternity commenced, of conferring the degrees of F. C. and M. M. in *Grand* Lodge, and there only. One fact more, Dr. Oliver states that in the construction of the English R. A., an evident attempt was made "to combine several of the continental degrees of sublime masonry into one"—that "it contained elements of the greatest sublimity, but was imperfect in its construction and unsatisfactory in its results." To what extent these defects have been remedied in later days we are not informed. Dr. Oliver in his "Landmarks" (note 27, at page 350) has the following remarks, which have a manifest bearing on the subject before us—He says something also of the same purport in his letter which you lately published in your Review:

"Our Irish Brethren" [who cultivate the R. A. degree as given under the Constitution of Dublin] "allege that the English mode *mixes up two distinct matters*, and that the *time*, used in England for the events of the Arch, belongs properly to another degree: viz, the '*Knight of the Sword*'" (or "of the East;") while some intelligent Brethren consider the 卐 * degree to be really a part of the Order of the East." "*Ver. sap. sat.*"

By what authority the learned Doctor makes the emblem 卐 a *chris-*

* English R. A. degree. See ante.

tion one, doth not appear. If it expresses Hiram of Tyre, it is applicable to the first temple only, and therefore does not belong to the R. A. of the second temple. I never saw it except in connection with the English R. A., and I have always construed it as a hieroglyphic of *Temp. Hier.* or temple of Jerusalem. If it has any other meaning, it is unknown to me.

In the days of the Apostles, the sectarian spirit which has since prevailed so extensively began to manifest itself. There were then followers of "Paul, Apollos and Cephas," as there have since been of modern divines, or of their peculiar tenets. Some christian emblems may bear a masonic as well as a purely christian interpretation. How Gregory and other christian fathers, whether ancient or modern, and however distinguished, interpreted certain emblems, is no guide to, or authority for the freemason. If any "travelling out of the record" masonic, or beyond the pale of our traditions is necessary in regard to such interpretation, let us refer to the sacred books and the opinions, so far as they have been expressed, of those who lived near the time the emblems under examination were first described.

The Candlestick. The common interpretation of this emblem when applied to christian matters, is "the light of the gospel;" masonically it could be interpreted to mean the light of freemasonic doctrine or truth. Solomon says, that "the *commandment* of Jehovah is a lamp, and his *law* is a light."—(Prov. VI, 23.) "Thy word is a light to my feet and a lamp to my path, and the entrance of thy words giveth light," saith the father of Solomon.—(Ps. CXIX., 5 and 130.) To say nothing of the *number* of candlesticks, (which was 10, the Pythagorean number of perfection) or the number of branches to each, they had olive oil, &c., which respectively bear masonic interpretations in the "Ineffable degrees." We have a key to the meaning of the candlestick, abstractly considered, furnished in the Book of Revelations. It denotes a company of men bearing out the light of truth—faithful, excellent witnesses of the truth.—(Rev. I., 12,—Zech. IV., 2, et seq.) The candlestick is golden, to show how golden and pure their lives should be, yea, more to be desired than "much fine gold." The different emblems described as appendages to the tabernacle, were also in the temple of Solomon, and are at large explained in Ineffable masonry and other branches of "the ancient and accepted rite."

It would doubtless be deemed captious to cavil at the interpretation given to the table of shew-bread, as denoting the christian family, or the *halo* of light around the pot of incense representing a *cloud*, &c.

The incense itself truly denoted prayer, but the censer which contained it and from which the incense proceeded, if it must needs be made

to denote any thing, it must, like the altar of incense, denote a sincere and contrite heart from which prayers should ascend. Christ is represented in Rev. VIII., 3, 4, as standing with a golden censer in his hand. *He, himself*, could not therefore be the censer.

The three great lights, have sundry other explanations diverse from that which relates to the trinity. The christian emblem ✠, being *two* triangles interlaced presenting to view *six* angles, it is hard to understand as betokening the "trinity in unity."

In this connection it is interesting to note that the sentence quoted by the "Holy St. John," in his first book of the gospel, is to be found in the writings of a celebrated Philosopher, I have in the course of these remarks alluded to, who flourished several centuries before the christian era, and whose doctrines the freemasonic student could study with much profit. "Εν Αρχη ην ΟΛΟΓΟΣ," etc.

For the Masonic Review.

THE THIRTEENTH POINT.

DEAR BROTHER MOORE:—I had the privilege not long since of spending a night with an aged and good man who had been for forty years an active Freemason. It was delightful to hear him detail the reminiscences of the years gone by, that rose up before him in all the spirit and vigor of realities, and affected my own mind with much of the same spirit that made them so delightful to him. Father D——, was a minister of the gospel, and one of the working, energetic class, that think manly vigorous thoughts, and use plain words to express them. This was particularly manifest in his prayers, which were models of straight-forward and *meaning* petitions; such as are understood of men and registered beyond all doubt in the archives above.

It was my privilege, on the occasion referred to, to join in his family circle at the hour of prayer, and father D—— at my particular request led our petitions. I cannot be expected to recal the various points of that earnest, homely appeal to God; but it embraced such topics of general or particular interest as you would expect to occur to the mind of an experienced and gifted minister, whose heart welled over with kindness to his fellow creatures.

As he proceeded in the prayer and became more and more impassioned and earnest, he called for special blessings on himself and family, and his visiter. Deep and powerful were the pourings forth of his soul, as he thus laid before the Throne

those things which so nearly concerned his own happiness ; and I felt glad that my tears had struggled out to acknowledge my own sympathy and acquiescence with his desires. Having completed this topic I expected him now to conclude the prayer. It seemed to me, naturally enough, that after family, self, church and friends, the circle of prayer was closed and it only remained to ascribe all glory where glory was due;—but to my great astonishment, that deep and solemn voice proceeded nearly in the following words, and the sentiment thrilled my very soul : “And oh thou most high and gracious God, who hath bound mankind together by so many and enduring bands of love, we invoke thy favor upon Master Masons wherever dispersed around the globe. We remember their wants while we recal our own—we join their names to ours and lay them unitedly at thy feet. With them we look humbly, yet gratefully, up to Calvary’s cross, and beholding the lamb of God bleeding for the sins of the world, we hasten to receive his parting prayer ‘Father forgive them.’ Forgive them and forgive us all : may we have ever depicted before us, Jesus, the Saviour of men in all the emblems, the ancient tokens of our brethren’s faith, which have been taught to us in masonic faith ; and in the blessed instrumentalities of the day, those means which thou hast visibly accepted for the amelioration of mankind and the honor of thy name, may Master Masons ever be found foremost, striving in prayers and in faith, and in good works to make their calling and election sure through Jesus Christ the world’s Redeemer. Amen.”

Brother Moore, I felt humbled and condemned to recollect that in all the years since I was instructed in masonic wisdom, I have never remembered a brother Master Mason when on my knees in public prayer. Is it shame or dread of the world’s censure that forbids this petition passing our lips?

Let us do better in days to come, and in all our efforts to perform masonic obligations, let us never forget *the thirteenth point*.

Yours fraternally,

Jackson, Miss., April, 1850.

R. MORRIS.

ROYAL AND SELECT MASTER.

Newport, Rhode Island, April 23d, 1850.

C. MOORE, Esq.,—Dear Sir and Bro.:—

In your Masonic Review for April, I find a communication, signed J. M. Hatch, upon the subject of the jurisdiction of the Royal and Select Masters degree. On

inquiry, important as it is necessary in order to prevent confusion and errors of a serious nature that a supervisory power should be placed somewhere in some responsible body.

From investigation which I have made of the subject, I find in the first place, a Certificate was issued to Moses M. Hayes, a Jew Rabbi, (a liberal minded, just, and good man—much respected and loved wherever known,) from Lisbon, via the West Indies, by Henry Edward Franken—(not *Fanken* as your correspondent had it) dated on the 26th Kislien, 1768, answering to 6th December, 1768; in which he is fully accredited and given full power as a Grand Inspector over all Lodges, Chapters, *Councils*, Grand Councils, and of the Superior degrees of ancient and accepted rite of Freemasonry;—and that about the year 1769 he opened and worked a Lodge, Chapter, Council, &c., up to, and including the 32d degree—communicating them to quite a number of gentlemen, and among them Isaac Jonro, Rivera, Lopez, Lee, Moses Sexas, and others. From here M. M. Hayes moved to Boston, where he also worked the degrees of masonry to the 32d and then deceased. His remains were brought to this place and are interred in the Jews' Cemetery, and a monument erected to his memory.

The document containing his authority referred to in this, is preserved, and a copy in the possession of the writer of this.

It appears very clear that he was the first to work them here, and by virtue of the authority vested in him; we therefore contend that the authority for conferring them rests in the Grand Council of Princes of the Royal Secret or 32d; and that they alone can delegate the authority necessary for opening and working Councils of them either by Dispensation or Charter—and that all authority received from any other source is illegal.

Further, that no Chapter or Grand Chapter has any authority to grant power to work or meddle with them, any more than a Lodge has with a Chapter—although they all, when united, form a perfect whole or perfect circle of masonry.

And acting upon this ground, we have established a Council of R. and S. Masters under the name and title of Deblois Council Royal and Select Masters, New Port, Rhode Island.

I have made inquiries and am on the trace of something of the Masonic Record of the doings of M. M. Hayes, both here and in Boston—although I find that most of the Records of M. M. H. were deposited ~~after~~ his decease, by a friend in the house of a friend, which were destroyed by fire. But should there be any among those saved that would be interesting to you and your many readers, I will send copies of them to you—and in the interim am, dear sir and Brother,

Yours fraternally,

N. H. GOULD.

ON THE LEGEND OF THE M. M. DEGREE.

BY BRO. THOMAS PRYER, F. S. A.,

P. M. Oak Lodge, S. G. I. G. 33°.

The origin of the legend of the M. M. Degree is a subject, which has at various periods received much consideration, but does not appear to have been satisfactorily explained.

That the principle rites in the celebration of the ancient mysteries assumed a *funeral* character, is a fact sufficiently well known; but the particular period when the legend in question was incorporated into the general system of Freemasonry, as well as the reason which induced such incorporations, remain as yet unknown to a great majority of the Brethren.

The subject is one, which for evident reasons, can only be fully elucidated within the "tyled recesses" of the lodge. Although, however, a full revelation cannot be given, there are many facts, which may, with due caution, be submitted to the consideration of inquiring Brethren, and which, it is apprehended, will tend materially to assist them in arriving at a just conclusion upon this highly interesting and most important subject.

I am induced to believe that the legend in question was interwoven with our peculiar system, at the period when ancient *operative* and *speculative* Masonry first became united—an union which, it is generally admitted, was perfected at the building of King Solomon's Temple. It is, therefore, to this period that we must particularly direct attention; and we must look around, and endeavor to become acquainted with the peculiar mysteries practised by those people, who rendered the most material assistance at the erection of that sacred and glorious structure,

The Volume of the Sacred Law, as well as our own traditions, inform us, that *such assistance came from Tyre*. HIRAM the King aided Solomon; and his most skilful architect HIRAM ABIF, furnished the principal design, and executed the ornamental portions of the magnificent work—

It thus appears, that the principal architect and workmen, engaged in the construction of the Temple, were not Israelites, but came from a people whom we are generally induced to consider as Pagans and Idolators. It is necessary, however, before forming a correct estimate of their system of religious belief, that we should become acquainted with the *esoteric* meaning of the mysteries they celebrated, so as to comprehend how far they had deviated from the primæval truths, on which the whole of the ancient mysteries were based; and we should examine what were the great truths conveyed to the meaning of

those, who had been fully initiated into these particular mysteries. Without such knowledge, we can neither form a correct judgment nor arrive at a just conclusion; but we may reasonably assume, that the builders would not have been selected to assist in erecting a Temple to the Living God—a Temple called, in Holy Writ, HEKAL ADONAI (“THE PALACE OF JEHOVAH”)—unless they possessed a knowledge of His name and attributes, and were free from the gross superstitions which darkened the minds of the uninitiated. Their artificial skill, as builders, would not have been rendered subservient to a purpose so holy, if they had been entire strangers to the fear and worship of the Most High. In this we perceive a striking exemplification of the fact—a fact, indeed, now clear and apparent, that the mysteries, in their origin, were pure; that they contained the elements of the patriarchal faith, and conveyed a system of morals and religious belief, which, when rightly understood, was in accordance with the truths of revelation.

A body of Idolators would not have been selected, as the principal artificers at the building of the Temple. Let us, therefore, ascertain who these Syrian artificers were, and see what peculiar phase of the mysteries was practised by them.

HIRAM, the King of Tyre, was at that time Grand Master of the DIONYSIAN BRETHREN—those skilful architects, who impressed their art upon the world, and formed the source from whence the architects of Greece and Rome subsequently derived their knowledge.

It is interesting to remark upon this body, that their knowledge was originally derived from the land of mystery, of art and science, and ancient civilization—the land of Egypt. It does not lie within the scope of the present observations, to trace this peculiar connection—a research of itself abundantly interesting, and opening up an investigation of peculiar interest. It is sufficient now to state, from the testimony of contemporary historians, that “*the Society of Dionysian Artificers*” existed in Asia Minor, previously to the building of the Temple; that they possessed the exclusive privilege of constructing all temples and public buildings; and, that they were unquestionably the most skilful artificers then existing. They were invested with great privileges, and were exempt from taxes and tolliages. This fraternity was, in fact, the depository of all geometrical, scientific, and architectural knowledge; and the principles which regulated the design and ornamentation of all religious as well as public structures, were known to them alone. It is also particularly interesting to know, that the Fraternity were distinguished by many peculiarities, assimilating most strongly to our Order. They were divided into lodges, each governed by a Master and Wardens in their ceremonial observances, the

implements used in their operative work, were spiritualised; they had a knowledge of certain secret signs and tokens, by which one Brother could distinguish another in the dark as well as in the light; and they possessed an universal language or mode of communicating, which, notwithstanding the difference of tongue, and birth, and race, united in one common brotherhood all the members of the Fraternity, though scattered through Syria, and Persia, and India. They were also particularly distinguished by their strong feelings of fraternal regard, and, in the exercise of all charitable works, the "*more opulent were sacredly bound to provide for the exigencies of their poorer Brethren.*" Such were our ancient Brethren, the Dionysian Artificers,* and it is gratifying now to perceive how truly the great principles of our Order have been preserved from a period so remote, and descended so faithfully to the present time.

And now with regard to the *religious rites* practiced by that Fraternity. They were various, inasmuch as the rites themselves varied in different parts of the world, though all descended from a common source, and, in their origin, bore the same references and *esoteric* meaning.

It is, however, to the rites practiced in *Phœnicia* at that time, that we must now more particularly refer; and these were the Mysteries of *Adonis*.

The Mysteries of *Adonis* were based upon the rites of *Osiris*, and were brought by the Dionysian brethren from Egypt. The original references remained the same—the name, and what may be termed the same mechanical appliances, alone being altered.

It will be necessary to advert briefly to those rites. *Adonis*, like *Osiris*, represented the *Sun*, personified for the purposes of the *Mysteries*. *Adonis*, in *Phœnicia*, as *Adon* in the cognate Hebrew, signifies "Lord" and "Master." The sun, visibly the most glorious product of creative power, diffusing light and heat around the world and drawing forth by its beneficent influence the embryo powers of nature, was, in all ages, regarded as the most fitting symbol of the creative and regenerating principle; and thus the cultivation of the sublime doctrine of astronomy, by their perversion, gradually paved the way to superstition. The symbol ultimately received the worship due only to the Divine Essence; and the outer world, enveloped in the darkness of ignorance, saw merely superstitious references in the symbols which, to the truly initiated, were wise, and pure, and holy.

* For further particulars relative to the Dionysian Artificers, see Mackay's "Lexicon of Freemasonry."

ADONIS, thus the personification of the glorious luminary of heaven, pursued his annual course, speeding his brilliant track through the signs of the Zodiac; during half the year he passed through the superior hemisphere, and then figuratively dwelt six months with VENUS; during the remaining six months, he passed through the inferior hemisphere, and then figuratively dwelt with PROSERPINE. Philosophers gave the name of VENUS to the northern or superior hemisphere, and PROSERPINE to that of the southern or inferior. Thus it is, that the mythological fables of antiquity receive a beautiful astronomical explanation. Now, on the approach of winter, when the golden-tinged leaves of autumn have fallen—when the acorn drops from the tree and the wild boar rushes through the forest, Adonis leaves the embrace of Venus and undergoes a figurative death while passing through the inferior Signs. *The Boar is the emblem of winter;* and, as in the winter the sun loses light and heat—effects which death produces upon animated beings, Adonis, as the sun, is thus figuratively wounded by the Boar. VENUS (then representing Nature) is in tears—the fountains overflow; and the floods, tinted with red, which annually descended from Mount Libanus, were then said to be colored by the blood which flowed from the wounds of Adonis. Then it was that the celebration of the rites commenced. These began in mourning. Adonis was slain. Loud wailings ascended from the Phœnician women, and all assumed the appearance of profound grief. But, after a time, grief was converted into joy. Adonis arises from the tomb. Emerging from the dark regions of Proserpine, the icy fetters of winter are broken; he passes the Vernal Equinox; Venus again rejoices; foliage bursts forth from the bending branches; flowers spring from the teeming earth; the emerald grass adorns the meadows; all nature is vivified and wears an air of gladness. *The resurrection of Adonis, as celebrated in the Mysteries, was therefore, typical of the general influence which Spring produces on the face of Nature.*

The candidate for initiation into the Mysteries of Adonis, underwent previous probation. Lucian mentions some of the observances. During the progress of the ceremony, the candidate passed through a drama, in which he personified Adonis, and represented the figurative death of the Sun in Winter and his regeneration in Spring. High and sublime references were hidden beneath these rites; the resurrection of the body was typified, and a belief in the glories of immortality imparted to the aspirant. From Phœnicia, the celebration of these rites was propagated into Assyria, Babylonia, Sicily, Greece, and Persia. They were introduced into Judea; and, as we see in Ezekiel,* the Hebrew women were accustomed to hold annual

* "Then he brought me to the door of the gate of the LORD's house, which was toward the north; and, behold, there sat women weeping for TAMMUZ. Ezekiel, viii. 13.

lamentations for the death of Adonis, under the name of TAMMUZ.

Such were the rites of Adonis, as they existed at the building of the temple. *At that time, it is evident, that a great reformation took place in the rites, as far as regarded the Fraternity of Builders.* When the union of Operative with Speculative Masonry was effected, the rites were cleansed from the pollution they had gathered during the lapse of ages, and restored to their primitive purity. Portions of the peculiar ceremonial observances were retained; but all idolatrous tendency was removed. *It was not the entire destruction of the previous rites which was then intended; the object was, to base upon them a purer system;* so in like manner, the first teachers of the Christian faith, preached their doctrines in places consecrated by popular belief, adapted ancient usages to the newly-taught creed, and the Christian Church arose in the vicinity of the pagan temple.

Scattered so widely abroad as were the Fraternity of sacred Builders, comprising Brethren of every country where arts were known and architecture flourished, it was manifestly to the advantage of the common bond, that a general and peculiar system should be adopted, in which they could all participate. The Mysteries did not afford such common bond; though derived, as has been observed, from one common source, their practice in process of time differed in each nation; and their symbolical application and spiritual reference became, in many instances, entirely perverted from their primitive purport. The benefits resulting from a genuine system, capable of universal application, freed from all spurious excrescences, and restored to the purity of pristine truth, are sufficiently obvious.

To effect this, it became necessary to *reform the Mysteries*, to separate Truth from Error, remove all tendency to superstition, and introduce a purified system applicable to the entire body of the Fraternity.

That this reformation was effected at the period indicated, we now possess evidence, as well extrinsic as direct, to shew. Indeed the union of Operative and Speculative Freemasonry, could not have been accomplished, unless either all reference to existing rites had been destroyed, or such reformation as has been adverted to effected. The retention of some portion of the previous machinery, at the particular period alluded to, clearly manifests that the latter course was adopted; and the intelligent brother who is enabled to trace existing analogies, and possesses a knowledge of their references, can judge of the efficiency of the reasons which then regulated the conduct of the rulers of the Fraternity.

Having thus defined the period, it remains but to remark that the Widow's Son, as ADON-HIRAM, *was substituted for the previous astronomical personification*; and the celebration of our rites assumed a peculiar form, the leading features of which are still retained.

These observations will, it is imagined, suffice for a general elucidation of the subject of the present inquiry—more particular references will be reserved for a future occasion. It may, however, be remarked, that the reformed legend thus introduced, received at various times some additional application, and among the primitive Christians had evidently impressed a further reference immediately connected with the most

solemn religious mysteries; then, however, as now, it indicated a moral death by sin and regeneration by grace, and spiritually shadowed forth the sublime doctrines of the Resurrection of the body, and the Immortality of the soul. The references were those of the most awful and sublime description, and well calculated to convey a deep and lasting impression upon the mind of the initiated Brother.

It is thus interesting to trace our peculiar rites through so many successive ages, and still more interesting to observe, that, amid the mutations of the world, the fall of Empires, and the lapse of years, our ancient Fraternity have ever been the conservators of Truth:—Error and Superstition have fled before the light; and Science and Wisdom joining hand-in-hand, have ministered to Religion.

KNIGHTS TEMPLARS AND THE POPE.

We copy the following from the *Western Christian Advocate*, for the purpose of correcting an erroneous impression which it is calculated to produce. It is an extract from a letter from the European correspondent of the *Advocate*; and is the more inexcusable in the writer, inasmuch as, if he be the individual we suppose him to be, he is a Mason, and should be better informed. Speaking of the movements of the Pope, the writer says—

“The Pope, having effected the loan of forty millions, is said to have no objection to returning to Rome, provided his personal safety can be guaranteed. For this purpose he relies not on the patriotism and wisdom of his government, but on the formation of a body guard, to be entirely devoted to him. This presents great difficulties. The French President is unwilling to have it formed of Austrians, or Spaniards, or Neapolitans, and the Pope thinks it unsafe to depend on the Swiss. A project is on foot to revive, for this purpose, some of the orders of knights which flourished in the dark ages. The order of knights templars has been selected for this purpose. It is said never to have perished. After the death of its Grand Master, Jacques Molay, it became a secret society, under Papal patronage, and existed in that form till the French revolution in 1830. At that epoch their Grand Master was an obscure dentist, or corn doctor, by the name of Favre Pellaprat. They then determined to come out publicly, and accordingly celebrated, at Paris and elsewhere, the divine service, according to their peculiar usages. They are said to recognize none of the books of the Testament except the Apocalypse, and to be extremely odd in their religious ceremonies. The bishop of Blois lent them, in 1830, the episcopal robes and ornaments for their use; but the whole affair was so ridiculed that it dropped again into obscurity till the recent call issued to the knights templars to meet at Rome. M. de Montalivet succeeded Pellaprat as Grand Master. The Pope, who seems to forget that he lives in the nineteenth century,

may be able to revive this order in name, but not in its essence and spirit. It can be nothing but a pretorian guard of volunteers, attracted, by high pay, good living, and numerous privileges, to undertake the defence of the Pontiff, and the suppression of the popular movement. The dead past, with its knights and orders, can not be made to live even by the magic power of the Pope of Rome."

The writer of the above should have known that there is no fellowship or affinity between the legitimate Order of Knights Templars, as it now exists in connexion with Freemasonry, either in Europe or America, and the Roman Catholic Church, or its head, the Pontiff. To be a Knight Templar, a man must be a Freemason in good standing: and no Freemason can ever stoop to become the personal guard of its sworn and deadly foe. It is known that Clement the fifth, lent himself as the tool of the French King, (Phillip the Fair) to sacrifice the Knights Templars, and destroy the Orders in France. This was accomplished, too, through means of the blackest treachery. The christian Knights—Soldiers of the Cross, had stood by the interests of the Pope through many a bloody war. They had been the bulwark of christendom, and the defence of christian Europe against the fierce onsets of the Moslem for many years. Again and again had they nobly stood in front of the christian army, and many gallantly fell in defence of the cross; or by heroic valor rolled back the tide of war and rescued the city and sepulchre of the Saviour from the power of the Saracen. Had it not been for them, the crescent of Mahomet would have waved in triumph over every battle field, and fortress, and city in Europe. But how were they repaid? *By the prison, the torture, and the stake.* By the base betrayal of the Pope, and the power of Phillip, his master, to whom he had pledged a blind obedience in return for his mitred crown, the noble Grand Master, Jacques De Molay, was martyred with hundreds of his brethren. That glorious band who had bared their bosoms to the lance of the Saracen, and defended the interests of the cross on every shore and island of the Mediterranean, were rewarded with the dungeon and the faggot; and by the very Pope and King in whose defence they had so long and nobly fought. Can the successors of these men *now* become the life-guard of a sworn enemy? No! And "W. B." uttered a slander upon the Order when he made the assertion. Some vile miscreants in France may have assumed the *name* of the Order—a name sacred to honor, valor and fidelity to the cross—but they are not *of* the Order. The Pope must seek his defenders and minions in other ranks. The true soldiers of the cross can never kiss the hand which holds a dagger and clamors for their blood. They owe no allegiance to Rome, and they entertain no friendship for him who wears its crown. If they ever draw their swords again, it will be only in *defence of a pure christianity*—

not the corruptions and mummeries of the church of Rome. As Masons, therefore, we disclaim all connexion with those mis-called Templars of France, who are willing to sully their honor, and stain their swords, in defence of the corrupt and fallen church, whose head was so recently a fugitive from his down trodden people and degraded throne. We might add, the legitimate Knights Templars recognize all the books of the commonly received version of the Old and New Testament.

ERRORS IN PROCEEDINGS OF OHIO G. BODIES.

BRO. MOORE.—In the last No. of the Review, I am called upon to explain, or account for certain errors in the printed proceedings of the late session of the Grand Encampment of Ohio. To give a full account of all things connected with the printing for the last year, would require an explanation of some length; justice to myself, however, would seem to demand a presentation of all the facts and circumstances connected therewith; this however, I shall not now attempt, but will endeavor to meet it at a proper time. You are aware of the fact that the Grand Lodge (for some reason, no doubt,) passed a Resolution constituting the Grand Master, Chairman of the Committee on Printing, &c. Now by this action, or in carrying it into effect, the printing was delayed some two months, and as it was desirable to have the printing of all the Grand bodies done at one office, and as that of the Grand Encampment was but a small job, it was delayed with the Grand Lodge proceedings, without particularly consulting with the Grand Treasurer, (who, with the Grand Recorder, has been by a standing rule, the committee on printing,) until it was decided that Col. Medary should do the work for the Grand Lodge, when I sent to the Grand Treasurer the copy for the Grand Encampment. About the first of January, I went to Columbus to attend to the printing of the Grand Lodge and Grand Encampment. The proceedings of the Grand Encampment were then set up; but a misunderstanding, (or dispute) having arisen between Col. Medary, and the foreman of the office, the work was at a stand, and I was unable to obtain a proof from the form. Day after day did I endeavor to get it, but without success. At length, after spending some eight or ten days, I left the city with feelings of disappointment and mortification, not easily described. Could I have obtained the copy, I should have taken it to some other printer; but this I could not obtain. I was fearful that the press of business would prevent the Grand Treasurer from correcting the proof, with as much care as was desirable; but how any printer could so mistake the copy as to make Sir Knight Donahoo, Chairman of all the Standing Committees, is strange; true it is, he was Chairman of the first Committee, and the first only.

This error I corrected in most of the proceedings, with a pencil, by erasing the name, before distributing. In the Grand Master's official communication, in the last paragraph, I find the word "devoted" used,

instead of the word "elevated," and the word "Regum," spelled "Regium." These are the errors I have discovered, when compared with the records. You allude in your remarks in the Review, to the Constitution, and "question whether any reliance can be placed in it, &c." I presume a compliance with the Constitution, as there printed, will not be apt to lead any Sir Knight astray. (By the by, what do you think of, and how do you like section 13, of the first article?)

Now, Bro. Moore, "there is not a soul on earth," who regrets more than I do, the errors complained of; and the fact that errors exist, is but too true. I regret that the Grand Lodge, and all the other Grand bodies, did not direct me to have the printing done, and then hold me alone responsible for the errors. This should be the standing rule, and then the Secretary would not be trammelled by a committee who are willing to direct him, but are unwilling to share any of the responsibilities attending the matter of printing, or duties performed under their appointment.

I think you and many other of our most respectable and intelligent brethren and members of the Grand Lodge, will admit that I have labored hard and under many disadvantages, to correct and reduce to form and system, the business connected with the Secretaryship, in all the Grand bodies of the State. Was the Grand Lodge now required to produce a record of her proceedings, prior to the time that the present Secretary assumed the duties of his station, she would fail to do so. Not a record, or account book, roll of Lodges, or anything that would prove the existence of the Grand Lodge up to the time alluded to, can be found in her archives, save the few scattered printed proceedings. The same is true in regard to the Grand Chapter and Grand Council.

But, however erroneous the printed proceedings may be, I know that the records are correct, for they are made at the time, read in Grand Lodge, approved by that body, and such has been the case, as you are aware, since the first session that I acted as Grand Secretary.

In making this statement, I do not wish to screen myself from any blame that I may be justly chargeable with, and I shall court the strictest examination as to the records.

Fraternally yours, &c.,

B. F. SMITH.

We are fully conscious, and were at the time we noticed the errors in the proceedings of the Grand Encampment, of the difficulties under which our excellent Grand Secretary labored in having the proceedings printed. These mistakes and blunders are the result of the *system* pursued, and not the fault of Bro. Smith. We called attention to them, not for the purpose of fixing the fault upon Bro. Smith, but that the Grand bodies might see the error of the plan usually pursued. We wished Bro. Smith to *locate* the *cause* of these mistakes, and we are glad that he has done it.

ED. REVIEW.

EXPULSION IN CANADA WEST.

In the April No. of the Review, we published the names of John W. Campbell, James Borrowman, James Dunn, John Mantack and W. V. Griffith, as having been expelled by Thistle Lodge, No. 14, Amherstburgh, Canada West. We published this at the request of one whom we know to be a Mason and had no doubt that all was right; of course we knew nothing about it, except as advised by letter. These kind of notices we publish, let them come from where they may, if we have reasonable ground to believe they are genuine. We publish them, not for the purpose of inflicting an injury on the individuals themselves, but to give notice to the Craft in other places. We take it for granted that such notices, when coming from members of the order, are correct and can be relied on.

In the case referred to above in Amherstburgh, C. W. we had no reason to doubt the correctness of our information. A few days ago, however, we received a communication from four of the above individuals, to wit: Campbell, Borrowman, Mantack and Dunn, denying the facts. The letter is so incoherently written, that we find it difficult to understand from them exactly how the case does stand. From what we can gather, however, it amounts to this; that they protested against the action of the Lodge, and that the "Board of General Purposes" sustained their appeal. This is all we know about it. We know nothing about the power of this "Board of General purposes." We knew there was such a body connected with the Grand Lodge of England, but supposed the action of that Board was confined to matters connected with the financial affairs of the Grand Lodge. We did not know before, nor do we yet know, that in a Provincial Grand Lodge, there was such a body to whom appeals could be taken from the action of a Subordinate Lodge, in suspending or expelling a member. Such would *seem*, however, to be so, from the letter before us. The writers request us to publish their communication. This we would willingly do, if it were fit for the public eye, and was respectful in its tone. But it contains expressions that we cannot permit to go to the public; besides its being so badly written as to be utterly unfit for publication. There is yet another reason why we cannot publish it: The language is so uncourteous and insolent that self-respect forbids us to publish it. We are, in a bullying tone and spirit, threatened with the power of the Grand Lodge of England! This does not frighten us at all, for great names have no terror for us. We have not intentionally violated any law, or given just cause of offence to any person—nor do we intend to.

But if these persons wish anything at our hands, they must ask it respectfully, and not in the threatening tone and language of a master.

ED. REVIEW.

FRATERNAL CORRESPONDENCE.

Troy, N. Y., April, 18, 1850.

MY DEAR BROTHER MOORE:—

Since I wrote to you last my health has greatly improved. Although I have not been able to send another list of subscribers for the "Review," circumstances which I could not control have been the cause: yet I think I shall add to the list soon—and will do the same without delay.

Our masonic vineyard is fast improving. Lodges are increasing, and a great number are becoming sons of light. Since our last annual communication, some twenty dispensations have been granted for new Lodges in different parts of the State, and quite a number of applications for dispensations are now under consideration before the Grand Master. Never, since the organization of the Grand Lodge of the Empire State, has there been so many new Lodges organized in the same length of time, or during the past year. A number of the dissenting Lodges to the *amendments* of our *Constitution* have changed their position, and made their returns to the Grand Secretary, R. R. Boyd; others have signified their intention to do likewise. *EIGHTEEN Grand Lodges* out of *thirty* Grand Lodges in the United States, have acted upon our doings at the June communication, and *all* voted to sustain the Grand Lodge of which M. W. John D. Willard is Grand Master, and to acknowledge no other Grand Lodge in this State. The Grand Chapter of this State came to the same conclusion, with a very great majority. Thus far things appear auspicious, and I trust the day is not far distant when "the troubled waters will be quieted," and discord cease. In a few weeks the annual meeting of our Grand Lodge will again roll round, when it is most earnestly hoped that we shall *meet* as *Brothers should meet*—"Upon the level, and part upon the square;" and exhibit to the world that the spirit of dis-organization and rioting is not masonry—that we are, what we profess, and what we should be—Free Masons.

The following masonic bodies in Troy and its vicinity, are all healthy and flourishing, viz: Apollo Lodge, and King Solomon's Primitive Lodge; Apollo Chapter, Apollo Encampment, at Troy; Phoenix Lodge and Phoenix Chapter, at Lansingburg; Evening Star Lodge, at West Troy; Cohoes Lodge, at Cohoesville; and Clinton Lodge, at Waterford; all within three miles of Troy. The above six Lodges, during the past season, have, on an average, added about a dozen to each Lodge; and the other bodies are doing well, and the news received from other sections of the State are likewise favorable. In a few days I intend to send a communication respecting a "Masonic Asylum" which I think

has been too long neglected in this great State—the objects of our institution are too much neglected—at least in this great particular.

I must close for want of room.

Yours fraternally,

JOHN S. PERRY.

Officers of the masonic bodies in the city of Troy for the year 1850, to-wit:

Apollo Lodge, No. 13.—James Hegeman, W M; Lyman Powers, S W; D Taylor, J W; J T Davy, T; J S Keeler, Sec; F J J Keeny, S D; G Horton, J D; R C Leavings, Tyler.

Meets at masonic Hall, 1st and 3d Tuesday.

Apollo Chapter, No. 48.—M E, J S Perry, H P; John D Willard, K; E J Higgins, S; A J Rousseau, C H; J W Churchill, P S; A A Thompson, R A C; Richard Bloss, M 3d V; A T Purdy, M 2d V; Lyman Power, M 1st V; S C Leggett, Sec; J C Taylor, Treas; Peter Neels, Tyler.

Meets at masonic Hall, 2d and 4th Tuesday.

King Solomon's Primitive Lodge, No. 91.—Richard Bloss, W M; John S Perry, S W; A T Purdy, J W; John Conkey, T; P L Jones, Sec; N T Woodruff, S D; S Andres, J D; Peter Neels, Tyler.

Meets at masonic Hall, 1st and 3d Thursday.

Apollo Encampment, No. 15.—M E John S Perry, G C; D Taylor, G; B Cheney, C G; Riley W Kenyon, P; N T Woodruff, S W; F J J Keeney, J W; A A Thompson, Standard B; Otis G Clark, S B; Stephen Andress, W; S C Leggett, Recorder; John B Colegrove, Treas; Peter Neels, Sentinel.

Meets 3d Monday at Masonic Hall, 279 River street, Troy, N. Y.

Crocket, Texas, March, 7th, 1850.

BRO. C. MOORE—Sir:—Masonry is still flourishing in Texas. We had a very interesting time at the Grand Lodge in January last, though I presume Bro. Ruthven has furnished you with the particulars long ere this. Forest Lodge, No. 19, at Huntsville, Texas, is progressing finely. We are building a large and commodious Hall, I think we will have it finished this month. We have just established a Chapter there: the officers were installed on the 22d of February, 1850, by George M. Patrick, as proxy for Willis Stewart, G. G. King, of the G. G. Chapter of the United States. Said Stewart granted the Dispensation to open San Jacinto Chapter, No. 7, at Huntsville, Texas.

The officers of said San Jacinto Chapter, No. 7, are as follows:—Wm. M. Taylor, H P; C G Keenan, K; J G Sheppard, S; S G McClenny, C H; John P Lehr, P S; J M Maxey, R A C; Saml. Houston, M 3d V; J H Price, M 2d V; J W Barnes, M 1st V.

I think that our Chapter will do well,—we have the best of material to work upon; all the Master Masons there are anxious to advance.

Yours fraternally,

WM. M. TAYLOR.

MASONIC REGISTER.

FIELDING LODGE, U. D., S. Charleston, Ohio, meets 2d and 4th Saturday in each month. John A. Skinner, W. M.; Daniel Bruner, S.

W.; James R. Bagley, J. W.; D. Morgan, Secretary; Alex. Rowand, Treasurer.

OBITUARY NOTICES.

At a called meeting of Smithland Lodge, No. 138, of Free and Accepted Masons, held at their Hall in the town of Smithland, Ky., on the 5th day of April, 1850, the following resolutions were unanimously adopted:

Whereas, it has pleased the Grand Architect of the Universe to call from our midst the Rev. GREEN G. MOORE, a brother Mason, we tender to his bereaved family and friends, our heart felt sympathies—

Resolved, That in the death of Bro. Moore, the community has been visited with a serious misfortune.

Resolved, That although Bro. Moore was comparatively a stranger amongst us, he was rapidly acquiring the friendship and esteem of those becoming acquainted with him; and that in testimony of our respect for the deceased, the members of this Lodge will attend his remains to the grave with masonic honors, and wear the usual badge of mourning for thirty days.

Resolved, That the Secretary of this Lodge transmit a copy of these resolutions to the family of the deceased Brother, and that they be published in the Masonic Review, at Cincinnati.

B. T. CROUCH, Jr., Secretary *pro tem*.

DIED, at Indianapolis, Ia., on the — ult., Dr. JOHN SANDERS, in the — year of his age.

We were favored with an acquaintance of Bro. Sanders, and can testify to his many excellencies and moral worth. His brethren of Centre Lodge adopted, among others, the following resolution, upon the occasion of his death:

Resolved, That, while as members of the common community, we can testify to the general virtues of the deceased,—as a citizen, active in the promotion of all measures tending to the public weal,—as a physician, devoting himself at all times, in sunshine or in storm, by night and by day, in the hope of relieving those afflicted by disease,—as a sincere christian, zealous and devout, but not ascetic,—we are further privileged, to have been witnesses of his philanthropy as a member of our affiliation, which enjoins, as one of its cardinal principles, a benevolent and brotherly regard towards all mankind, according to the letter and the spirit of the Golden Rule.

EXPULSIONS.

Wilmington, May 9th, 1850.

BRO. MOORE:—At a regular meeting of Wilmington Lodge, No. 52,

of Free and Accepted Masons, held in their Lodge room, the following resolution was unanimously adopted—a copy of which I am instructed to furnish you for publication in the *Masonic Review*:

Resolved, That WILLIAM H. SPENCER, a Master Mason, and a member of this Lodge, be, and is hereby expelled, from all the rights and privileges of masonry, for gross unmasonic conduct.

Yours respectfully, JOSEPH WOODS, Secretary.

Mansfield, May 1st, 1850.

BRO. MOORE—Sir,—You will please insert the following in your *Review*:

To all Free and Accepted Masons.

Resolved, That GILMAN W. EMERSON, be, and he is hereby expelled and excluded from all the benefits, rights, and privileges of masonry.

W. L. STRONG, Secretary,

Mansfield Lodge, No. 35.

EDITOR'S TABLE.

LOOK WELL TO YOUR BOOKS.—Some person has taken from our office the following books:—Hand Book of the Lodge, by Dr. Oliver; History of the Knights of Malta; one vol. London Freemason's Quarterly Review. It is probable that we have loaned these books to some good brother who has forgotten to return them. We now offer a handsome premium for their discovery and return. We would not care so much about their value, although that is an item of some importance to an Editor; but we need them, and cannot replace them without sending all the way to London. *Bring them back!*

THAT MASTER'S CARPET, referred to in our last, is now ready for delivery. It is nearly 6 by 7 feet in size, admirably gotten up, and superior to any thing we have ever seen of the kind. Every Lodge should have a copy. Price, only \$20—less than half the price such articles have cost heretofore, and *much superior*, to the painted ones. It is full and complete; the emblems bold and prominent, properly arranged, and easily distinguished at any reasonable distance. Orders received at this office. The copy right of this work is secured.

MONEY BY MAIL.—We once more caution our friends against sending us money by mail, unless we specially order it. We gave notice some months ago, that we could not be responsible for money sent to us in that way. About the end of last August, some one or more began pilfering our letters enclosing money, and since that time, some for-

ty or fifty letters have been stolen, containing in the aggregate, about two hundred dollars. We have laid our complaints before the Post Master here, and received no satisfaction. We have made the facts known, months since, to the Department in Washington. The Department answered us, it should be attended to—but nothing has been done. We pointed out to the Department a specific case where, by the Post Master's own showing, the money placed in his hands to be remitted, was not sent, and yet the Head of the Department retains the man in office without even inquiring into the case. Under these circumstances we must believe the Department to be corrupt, and disposed to wink at the thieving practices of its subordinates. We speak plainly on this subject because we feel the effects of the department's neglect. We have complained, and our complaints have been unheeded. They have forfeited our respect and confidence, and we do not hesitate to declare it. We hope our friends will continue to send us many new subscribers. The names can be sent by mail—the money by private hands, or in Drafts payable to our order.

ST. JOHN'S DAY AT BETHEL, OHIO.—The members of Bethel Lodge No. 61, Bethel, Clermont Co., Ohio, will celebrate the approaching 24th of June, agreeably to the usages of the Order. An address will be delivered by Bro. C. Moore, Editor of *Masonic Review*. All the neighboring Lodges, and transient brethren, in good standing, are earnestly invited to be present and participate.

By order of the

COM. OF ARRANGEMENTS.

DICK'S WORKS, complete in two volumes, have been laid upon our table by the publishers, Applegate, in this city. These works are admirably gotten up, and at a low price. They constitute, in themselves, a most valuable library, and no family should be without a copy. Price \$4.50. For sale by H. S. & J. Applegate of this city. We understand that Bros. Applegate have already paid to the Dick fund the sum of \$100.

AGENT.—Rev. M. Magill, London, Canada West, is an agent for the *Review*, for that region of Country, and authorized to give receipts. Letters addressed to him should be Post paid.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, JULY, 1850.

NO. 10.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

THE CONSTITUTIONS OF THE FREE-MASONS.

[Continued from page 266.]

XXXVI. But if the Brother whom the present Grand Master shall nominate for his Successor, or whom the Majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless of the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a Brother, that the said Person, so nominated or chosen, will readily accept of the said Office; in which case the old Grand Master shall act as Proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual Honors, Homage and Congratulation.

XXXVII. Then the Grand Master shall allow any Brother, Fellow Craft, or Apprentice, to speak, directing his discourse to his Worship; or to make any Motion for the good of the Fraternity, which shall be either immediately considered and finished, or else referred to the Consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some Brother appointed by him, shall harangue all the Brethren, and give them good advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations or to alter these, for the real Benefit of this Ancient Fraternity: Provided always, that the Old Land-Marks be carefully preserved, and that such Alterations and new Regulations be proposed and agreed to at the third Quarterly Communication Preceding the Annual Grand Feast; and that they be offered also to the perusal of

all the Brethren before dinner, in writing, even of the Youngest Apprentice ; the Approbation and Consent of the Majority of all the Brethren present being absolutely necessary to make the same binding and obligatory ; which must, after dinner, and after the new Grand Master is installed, be solemnly desired ; as it was desired and obtained for these Regulations, when proposed by the Grand Lodge, to about one hundred and fifty Brethren, on St. John Baptist's Day, Seventeen Hundred and twenty-one.

POSTSCRIPT.

Here follows the manner of Constituting a New Lodge, as practised by his grace, the *Duke of Wharton*, the present Right Worsiphful Grand Master, according to the Ancient Usages of Masons.

A New Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens, or in the Grand Master's absence, the Deputy shall act for his Worship, and shall choose some Master of a Lodge to assist him ; or in case the Deputy is absent, the Grand Master shall call forth some Master of a Lodge to act as Deputy *pro tempore*.

The Candidates, or the new Master and Wardens, being yet among the Fellow Craft, the Grand Master shall ask his Deputy if he has examined them, and finds the Candidate Master well skilled in the noble Science and the Royal Art, and duly instructed in our Mysteries, &c.

And the Deputy answering in the affirmative, he shall (by the Grand Master's Order) take the Candidate from among his Fellows, and present him to the Grand Master ; saying, Right Worshipful Grand Master, the Brethren here desire to be formed into a new Lodge ; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispersed over the face of the Earth.

Then the Grand Master, placing the Candidate on his left hand, having asked and obtained the unanimous consent of all the Brethren, shall say ; I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your capacity and care to preserve the Cement of the Lodge, &c. with some other Expressions that are proper and usual on that occasion ; but not proper to be written.

Upon this the Deputy shall Rehearse the Charges of a Master, and the Grand Master shall ask the Candidate, saying, Do you submit to these Charges, as Masters have done in all Ages ? And the Candidate signifying his cordial submission

thereunto, the Grand Master shall, by certain Significant Ceremonies and Ancient Usages, instal him, and present him with the Constitutions, the Lodge Book, and the Instruments of his Office, not altogether, but one after another; and after each of them, the Grand Master, or his Deputy, shall rehearse the short and pithy charge that is suitable to the thing presented.

After this, the Members of this new Lodge, bowing all together to the Grand Master, shall return his Worship Thanks, and immediately do their Homage to their new Master, and signify their Promise of subjection and obedience to him by the usual Congratulation.

The Deputy and the Grand Wardens, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming Acknowledgments to the Grand Master first, and to the rest in their Order.

Then the Grand Master desires the new Master to enter immediately upon the exercise of his Office, in choosing his Wardens; And the new Master calling forth two Fellow Craft, presents them to the Grand-Master for his Approbation, and to the new Lodge for their Consent. And that being granted,

The senior or junior Grand Warden, or some Brother for him, shall rehearse the Charges of Wardens; and the Candidates being solemnly asked by the new Master, shall signify their submission thereunto.

Upon which the new Master, presenting them with the Instruments of their Office, shall, in due form, instal them in their proper Places: and the Brethren of that new Lodge shall signify their Obedience to the new Wardens by the usual Congratulation.

And this Lodge being thus completely constituted, shall be registered in the Grand Master's Book, and by his Order notified to the other Lodges.

APPROBATION.

WHEREAS, by the confusions occasioned in the Saxon, Danish and Norman Wars, the Records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their Constitutions, Charges and Regulations; first in the reign of King Athelstan, the Saxon, and long after in the reign of King Edward IV. the Norman: And, whereas, the old Constitutions in England have been much interpolated, mangled and miserably corrupted, not only with false spelling, but even with many false facts and gross errors in History and Chronology, through length of Time, and the ignorance of Transcribers, in the dark illiterate Ages, before the revival of Geometry and Ancient Architecture, to the great Offence of all

the learned and judicious Brethren, whereby also the ignorant have been deceived.

And our late Worthy Grand Master, his Grace, the Duke of Montague, having ordered the Author to peruse, correct and digest, into a new and better Method, the History, Charges, and Regulations, of the Ancient Fraternity; He has accordingly examined several copies from Italy and Scotland, and Sundry parts of England, and from thence, (tho' in many things erroneous) and from several other ancient Records of Masons, he has drawn forth the above-written new Constitutions, with the charges and General Regulations. And the Author having submitted the whole to the perusal and corrections of the late and present Deputy Grand Masters, and of other learned Brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: He did regularly deliver them to the late Grand Master himself, the said Duke of Montague, for his Examination, Correction, and Approbation; and his Grace, by the advice of several Brethren, ordered the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the Press during his Mastership.

Therefore We, the present Grand Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand Master, Grand Wardens, the Masters and Wardens of particular Lodges (with the consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our *solemn Approbation* thereof, as what we believe will fully answer the end proposed; all the valuable things of the old records being retained, the Errors in History and Chronology corrected, the false facts and the improper words omitted, and the whole digested in a new and better method,

And we ordain, that these be received in every particular Lodge under our Cognizance, as the *Only Constitutions* of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP, DUKE OF WHARTON,

Grand Master.

J. T. DESAGULIERS, L. L. D. & F. R. S.

Dept. Grand Master.

JOSHUA TIMSON,

WILLIAM HAWKINS,

Grand Wardens.

And the Masters and Wardens of particular Lodges, viz:—

I. THOMAS MORRIS, *sen. Master.*

JOHN BRISTOW,

ABRAHAM ABBOTT,

Wardens.

- II. RICHARD HAIL, *Master*.
 PHILIP WOLVERSTON, }
 JOHN DOYER, } *Wardens.*
- III. JOHN TURNER, *Master*.
 ANTHONY SAYER, }
 EDWARD CALE, } *Wardens.*
- IV. MR. GEORGE PAYNE, *Master*.
 STEPHEN HALL, M. D., }
 FRANCIS SORELL, Esq., } *Wardens.*
- V. MR. MATH. BIRKHEAD, *Master*.
 FRANCIS BAILY, }
 NICHOLAS ABRAHAM, } *Wardens.*
- VI. WILLIAM READ, *Master*.
 JOHN GLOVER, }
 ROBERT CORDELL, } *Wardens.*
- VII. HENRY BRANSON, *Master*.
 HENRY LUG, }
 JOHN TOWNSHEND, } *Wardens.*
- VIII. ———, *Master*.
 JONATHAN SISSON, }
 JOHN SHIPTON, } *Wardens.*
- IX. GEORGE OWEN, M. D. *Master*.
 EMAN BOWEN, }
 JOHN HEATH, } *Wardens.*
- X. ———, *Master*.
 JOHN LUBTON, }
 RICHARD SMITH, } *Wardens.*
- XI. FRANCIS EARL OF DALKEITH, *Master*.
 CAPT. ANDREW ROBINSON, }
 COL. THOMAS INWOOD, } *Wardens.*
- XII. JOHN BEAL, M. D. AND F. R. S., *Master*.
 EDWARD PAWLET, Esq., }
 CHARLES MORE, Esq., } *Wardens.*
- XIII. THO. MORRIS, Jr., *Master*.
 JOSEPH RIDLER, }
 JOHN CLARK, } *Wardens.*
- XIV. THO. ROBBE, Esq., *Master*.
 THOMAS GRAVE, }
 BRAY LANE, } *Wardens.*
- XV. MR JOHN SHEPPARD, *Master*.
 JOHN SENEX, }
 JOHN BUCLER, } *Wardens.*
- XVI. JOHN GEORGERS, Esq., *Master*.
 ROBERT GRAY, Esq., }
 CHARLES GRYMES, Esq., } *Wardens.*

XVII. JAMES ANDERSON, A. M., THE AUTHOR OF THIS BOOK,
Master.

GWINN VAUGHAN, Esq.,	} Wardens.
WALTER GREENWOOD, Esq.,	

XVIII. THO. HARBIN, *Master.*

WILLIAM ATTLEY,	} Wardens.
JOHN SAXON,	

XIX. ROBERT CAPELL, *Master.*

ISAAC MANSFIELD,	} Wardens.
WILLIAM PLY,	

XX. JOHN GORMAN, *Master.*

CHARLES GAREY,	} Wardens.
EDWARD MORPHY,	

For the Masonic Review.

JURISDICTION OF THE R. AND S. MASTERS' DEGREES.

BRO. MOORE :— Since forwarding to you my first article on this subject, I have been so constantly occupied with urgent professional and private business, as to have no leisure to comply with your kind request to continue the investigation, but will now attempt to complete another article.

The question to be discussed now, is, “the validity of the claims of Councils and Chapters.” You state a fact of which I was not aware, viz. that there is a Grand Council in Pennsylvania. This, then, makes seven states in which there are Grand Councils. How were they formed, and from what source do they derive their power? The authority of those of Connecticut, Ohio, and Kentucky, is traced to Jeremy L. Cross. I presume that of Pennsylvania is also. It becomes material then to inquire how far Cross was authorized, and from whence his authority came. In doing this I shall not travel over the whole ground, so much of which is already public and accessible to every one who reads. It is not disputed that a part, at least, of his authority, was obtained from Masons in Maryland, if not all. Since sending you my former article, I have received a very full letter, dated Feb. 25, 1850, from comp. Joseph K. Stapleton, of Baltimore, G. H. Priest of Md. and D. G. G. H. P. of the G. G. Ch. of the U States, in reply to one of inquiry addressed by me to Comp. Ch. Gilman, who is absent from home. The authority of this ven-

erable Brother will not be disputed as to facts. I shall therefore quote somewhat fully from his letter. I shall quote also from the letter of comp. Gilman, published in the proceedings of the G. Ch. of Florida, for 1849, page 39, the general statement, which has been made in your pages, *Masonic Review*, Vol. 4, pp. 226, 332, and in the proceedings of the G. Ch. of Virginia, for 1844-5, that these degrees were first introduced into Maryland by Hy. Wilmer, a German, more than thirty years ago, who communicated them to Comp. Philip P. Eckel; and that they afterwards communicated them, but without charge, to other R. A. Masons, until at length the Chapters, by the advice of Comp. Eckel, obtained the control of them through their means, is known to every one. It is also said that Cross received them to be conferred without charge, on any worthy R. A. Mason wherever he might travel as a R. A. Lecturer. That Cross carried them into Virginia, Pennsylvania, Connecticut, Ohio, and Vermont; and violated his duty and his powers by selling them at \$5 each, and establishing Councils and issuing written Warrants to such as received them, to form Councils. This is in general true; but there are some errors in this and the connected statements, which I shall hereinafter point out. The Masons of North Carolina, Florida, except the members of Magnolia Chapter, and some part of Kentucky, are believed to have obtained the degrees from Virginia. So that the degrees in all these states, viz, Maryland, Virginia, North Carolina, Florida, Kentucky, Pennsylvania, Ohio, Connecticut, and Vermont, are traced back, through Jeremy L. Cross, to Eckel and Wilmer.

The question then arises, *how came they by them?* It is supposed that Wilmer received them at the city of Berlin, in Prussia, or some other part of Germany, and brought them to this country; not knowing that they had already been brought here by competent authority; or that they existed here at all; and believing himself to be the only person possessing them, in the United States, and that, being side degrees, he assumed, or was possessed of authority without assumption, to confer them. It is plain that he always regarded them as honorary degrees, for he made no charge, and instructed others to make no charge for conferring them. Others suppose that he was a Dep, Insp. Gen. of the 33d Degree, and therefore had competent authority on that ground to confer them. There is, however, no evidence on either point, beyond his acts; and they furnish no positive proof either way. Neither he nor Comp. Eckel, both of whom are dead, left any papers which furnish any evidence how Wilmer came either by the Degrees, or authority to confer them. At least none have been found, so far as I can learn; and I am informed that strict inquiries and search have been made in Maryland for any such papers, without success.

An attempt has been made, I am aware, to induce an inference that he and others in Maryland obtained them from Comp. Joseph Myers, who with Bareuel M. Spitzer, and A. Forst, all of them Dep. Insp. Gen. of Frederick third, of Prussia, M. P. Sovereign G. Com. 33d, at Berlin, established the Gr. Council of P. of J. at Charleston, S. C. on the 20th Feb. 1788, and deposited in the Archives of the Council, certified copies of the degrees from Berlin. Comp. Mackey, Gr. Secretary of the Grand Council at Charleston, after mentioning the above facts, says *Moore's Monthly Magazine*, Nov, 1848; and *Proceedings G. Ch. of Florida*, 33, that, "Myers subsequently resided in several cities of Virginia, and *Maryland*, where he communicated a knowledge of these degrees to many persons, by virtue of his authority as an Insp. Gen." If this be so, Wilmer may have derived them from Myers; at least, such is the reasoning. But there is no direct evidence that he did. He is as likely, however, to have done so, as to have brought them from Europe. Myers had his authority from Hayes, who was only a Dep. Insp. Gen. And therefore it is plain that, in the outset, in America, one or more Dep. Insp. Gen. made other Dep. Insp. Gen's. as and when they thought proper. And if Myers conferred the Degrees on Wilmer, he is as likely to have appointed him a Dep. Insp. Gen. which would have given him the power he, Wilmer, exercised, of conferring these degrees.

Comp Mackey adds :—"The degrees becoming spread abroad, some Grand Lecturers undertook, without any delegated authority from Myers or his successors, to dispose of what they called charters, for the constitution of councils of these Degrees." This applies only to Cross, and those authorized by him; for no other Grand Lecturers "undertook" to do this. Here then, is a distinct denial, from a very high source, that Cross and his successors had any authority from Myers or his successors, to establish Councils. Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Rhode Island, Massachusetts, and Maine, and perhaps other States, deny or disavow Cross' authority. The General Grand Chapter also denies it; and both the G. Councils of the 33d at New York and Charleston; also the G. Council of Royal and Select Masters of New York, and all their subordinates, wherever established, from Texas to Maine.

With such an array of denial of the authority of Cross, we do not see, in the absence of any proof beyond his own written statements to support it, how it can possibly be sustained, or any honest mason can put any faith in it for a moment. Even Ohio doubts it. Kentucky looks on, wistful and uncertain. And every movement everywhere, tends to its overthrow and debasement.

If this result is produced, what becomes of the degrees? Into whose

hands shall they fall? Comp. Mackey says "they of right belong to the Supreme Council of the 33d degree, Ancient Scotch Rite, and the claim to them has never been abandoned by that body." "The history of the degrees will show that the Chapters and Councils are contending for that to which neither ever had any legitimate right." "The controversy terminates in a contest for the distribution of the spoils of war." *And it seems to me that the former* are as much justified in taking the jurisdiction of these degrees from the latter, as these were some years ago from the Administrative body of the Ancient and Accepted Rite, to which it originally belonged."

Now, I would say here, that, while I agree fully with Comp. Mackey, that the right to confer these degrees originally belonged to the Administrative body or Supreme Council, and its subordinates, of the Ancient and Accepted Scotch Rite, of which the chief authorities in this country are at Charleston and New York, I do as fully differ from him in the opinion that the claim "has never been abandoned," and I will show in what way soon. But first, when I say that the "right to confer" originally belonged to them, I do not mean any thing but the right to confer. For instance, I do not mean the right to make them Constitutional Degrees; the right to institute, establish, or grant Warrants for Councils of R. and S. Masters. I doubt whether any such *authority* will be found in *their* Constitutions, Warrants, or elsewhere. If there is, I ask that it may be *produced*. That whoever may know of any such thing contained in any paper whatever will send a copy of it to some Masonic paper for publication. Br. Mackey edits and publishes the Masonic Miscellany, at Charleston. He is G. S. of the S. Council of the 33d there, and has the custody of its records. He says Br. Myers "placed them," (the degrees,) "at the same time, under the care and jurisdiction of this body." He does not say this was done *in writing*, though probably it may have been; if so, to that writing we must look. If the power is any where given to any Supreme Council, to institute Councils of R. and Select Masters it should be found there. It is highly improbable that any such thing exists: nay, it is almost impossible. For, be it remarked, that these degrees are only there acknowledged as side degrees, honorary degrees, to be conferred "without charge." Now, is it likely, that such a body, with thirty *regular* degrees under its charge, in four subordinate, and one Supreme Organization for conferring and governing them, would still have constitutional and written authority within it to make other organizations; and those, too, merely for conferring side degrees. And this too, while it is conceded that the substance of one of them, the principal and only really valuable one, the Select Master, is contained in one of the Regular Degrees. No: there is no such right.

The Northern Jurisdiction never pretended there was, never intimated such an idea, and what is more, never exercised it. There is no Council of Royal or Select Masters in existence, and never has been, that can claim authority from the Northern Jurisdiction. None was ever asked for I think, certainly none was ever warranted, and I think none ever will be. It conferred the degrees sometimes, but never did anything more ; never assumed or claimed any other right, and I presume never will. Although it still claims this right, I am inclined to think it is very seldom exercised. Its officers are chiefly taken up with conferring the regular degrees. But, says Comp. Mackey, "the supreme council for the Southern States, has organized Councils of R. and S. Masters *in other states* ; as for instance, in Mississippi and South Carolina, either directly or through the intervention of its subordinate councils of Princes of Jerusalem."

This is somewhat obscurely expressed ; but its meaning appears to be that Councils of Royal and Select Masters have been "*organized*" and held in the southern States, or some of them, as for instance, Mississippi and South Carolina, (and I would add, Georgia and Alabama,) by some authority, or perhaps by virtue of a formal warrant, (though I should much doubt that,) from Councils of P. of J., and the Supreme Council has sanctioned, or at least not disavowed their acts. I think this is the extent of its meaning ; and the extent to which the truth can carry us.

If I am right in this, the Council instituted under the sanction of the Supreme Council at Charleston, had no better authority than Cross had—mere assumption. And neither had that body in giving its sanction, nor those Councils of P. of J. in granting their warrants, any better excuse for making an assumption than Cross, for Comp. Mackey seems to concede that Comp. Cross has his degrees regularly ; but denies that he had "any delegated authority from Myers" or others for issuing his charters. This is just what I also deny as to the Supreme Council. In both cases it was a mere assumption.

It follows then, that those Councils which were instituted in the four southern States (from 1820 to 1827, I believe) were all irregular bodies ; just as much so as those formed by Cross at about the same time further north, in Virginia, &c. Indeed I think it a fair inference that the real reason why Cross did this was, that he knew that the southern Councils of P. of J. were doing it, and that they had no constitutional authority for doing it, and without considering it a greater stretch of assumption in ~~the one~~ case than in the other. Did they not, in South Carolina, Mississippi, &c., when they instituted Councils in those States, fix a price to those degrees, which were before without charge? And let us ask,

for we do not know, did they not in South Carolina, charge for these warrants? There is a perfect parallel between them and Cross. What then? These Councils all went down, I believe in all the southern States, in from 1827 to 1833; and have been *revived* voluntarily, upon their own motion, within the last six or seven years, some of them. I am informed that all now in existence there, have been revived in this way, and in this only, without any new authority from the Supreme Council; and that after having been long extinct. Brother Mackey says, "there are now no Royal and Select Councils in South Carolina, the old ones being extinct."

There is, perhaps, as to Georgia, an exception to what has just been stated. It is stated in a letter dated June 6, 1848, written by that talented and well informed Brother and Companion, Wm. P. Gould, G. H. P. of the Grand Chapter of Georgia, and published in the proceedings of the Grand Chapter of Florida, p. 35 and 36, that the first Council organized in Georgia was "under a *Dispensation* granted by the Grand Council of the 33d, in Charleston, in October 1822." That "that *Dispensation* has been lost or mislaid." That "in 1829 masonry became almost dormant in Georgia. The Councils and Chapters generally *ceased work* until 1836 or 1837." That in 1840, the one above spoken of, Adoniram Council, No. 1, at Augusta, whose *Dispensation* had been lost or mislaid, "was *revived* by a new *Dispensation* from the 33d of Charleston, and the necessary number of Councils being also *resuscitated*, the *Grand Council* was reorganized."

Now, here is a coming to life, which is very singular and remarkable, to say the least of it. "In 1826," he says "our *Grand Council* was first organized." It went down with the rest in 1827. It is *reorganized*, in or after 1840, by several *resuscitated* Councils, and one *revived* one, which had all been dead, or at least "*almost dormant*" from seven to eleven years. And by what authority? Why, by a single *Dispensation* to a subordinate Council. How is that to authorize the resuscitation of others, or the formation or reorganization of a *Grand Council*; or furnish *any* sanction for it whatever?

Here is then perhaps an exception as to one subordinate Council being *revived* by authority from Charleston. But otherwise than in that one instance, there is now before us no evidence of any act of the Supreme Council reviving any Councils now existing in the southern States. And Comp. Mackey says, "no application has lately been made to this body for a charter for a Royal and Select Council."

But there is one other objection to the authority of those Councils, derived from the Ancient and Accepted Rite. That Rite knows no head for its subordinates but itself. The *Grand Councils* of each of those

States are independent of her. At least they claim to be sole and independent in their several States. Do they make returns to the Supreme Council? No. Do they pay dues to her? No. Are appeals allowed to her from their orders and decisions? No. Did she ever charter a Grand Council? Never. When the subordinate Councils who had Dispensations, Warrants, or authority from her, organized Grand Councils, and made *them* their recognized *head*, did they not throw off their *allegiance to her*? Now, did she ever *intend* they should throw off their allegiance when granting them authority to organize as subordinate secular Councils? Did she intend they should combine against her? No. Did Adoniram Council, No. 1, of Augusta, Georgia, continue subject to the authority of the Supreme Council after the Grand Council in Georgia was formed? Did she not then throw away her Dispensation, and set up in disregard of the "care and jurisdiction" of her parent body? Does this not place her on the same footing with the Councils which were voluntarily or *self resuscitated*? I think this cannot be questioned.

I take this position then, that the Councils and Grand Councils in the southern States are on no better footing, with the claim of jurisdiction made by the Supreme Council of the 33d at Charleston, than are the Councils deriving their authority from Cross and his successors at the north. The Supreme Council sanctions neither organization. She disavows both; especially the Grand Councils of both. She regards them as illegitimate; and they are so. It remains only to see whether the Supreme Council has lost jurisdiction, and whether the Chapters have acquired it.

Take the evidence as it stands, and how is it on the first question. The northern Supreme Council never exercised the power to grant Warrants or Dispensations to form Councils of Royal and Select Masters; and does not claim it. She claims the right to confer and control the degrees; that is, that they shall not be conferred elsewhere than in her organization. But she seldom confers them. She does not cultivate, or seek to preserve, or even really care for them, except as her honor is concerned in retaining her original right.

In the southern jurisdiction the right to confer and control have both been usurped by the subordinate and Grand Councils there as effectually as at the north by the Cross organization. The Supreme Council there has quietly acquiesced in this usurpation. She has not given her consent, but has made no protest against it. This every where is construed into a loss of authority. She admits that she has no subordinates now, authorized to confer them. And she bravely says, "the degrees continue to be conferred by Inspectors, and, in fact, can only be legally obtained

in our jurisdiction from such authority." This I take to be the meaning, and it is nearly the language of Brother Mackey's letter. In the mean time the degrees have become widely spread abroad over the Union. There is a strong desire to cultivate them in many States, among the Royal Arch Fraternity, while the Fraternity of the Ancient and Accepted Rite manifest no such wish. They claim to have something better.

I take on this evidence, the position, most decidedly, that the Ancient and Accepted Rite have lost the jurisdiction of these degrees in America. It is the act of their Dep. Insp. Gen. They have scattered them abroad, indiscriminately; they are known and worked in every, or almost every State, without regard to their authority; they have gone from them forever, and cannot be recalled or recovered. It is useless to think of it. And this seems to be the opinion of their own officers. And what do they propose to do? Why, surrender their claim.

Brother Mackey says, "The matter, however, has now become inextricably confused, and I know of but one method of getting out of the difficulty. Although the Supreme Councils of the 33d are not willing to have their authority and rights wrested from them, *vi et armis*, I have no doubt, (but I do not speak officially,) that for the good of masonry, they would willingly enter into any compromise." Very well. This now is a very sensible and wise suggestion, and is the only path that leads out of the difficulty. It is the only end to the confusion. If both Supreme Councils will do this, it will put an end to all trouble. And they will have an opportunity afforded them at the tri-ennial session of the G. G. Chapter in Boston next September. They have done so as regards their first three degrees, E. A., F. C. and M. M. of which they claim the jurisdiction as much as of these; and more, for they claim them as regular degrees of their number 33. But, seeing that they were arranged, on the York system, under another organization, that of Blue Lodges and Grand Lodges, which was general and prevailing, they have acquiesced and "suffered it to be so" without contention or dispute. They will not now confer those degrees, but assume them as regular, as conferred in Blue Lodges. Such a course would lead to a definite settlement of the "vexed question" of jurisdiction; and nothing else in my judgment can.

But there is still the question, to whom ought they to cede it? Have the Chapters acquired any right? And as I have made this article sufficiently lengthy, I must reserve what I have to say upon those questions to another.

I am fraternally yours,

J. M. HATCH.

DESULTORY THOUGHTS---NO. 9.

BY BRO. G. F. YATES.

The Philosophia of Freemasonry.

"I swear by him who the *tetractys* found,
Whence all our wisdom springs, and which contains
Perennial nature's fountain, cause, and root."

"Intellect is the true *man*—a wise intellect is the mirror of God."

"The theorems of philosophy, are to be enjoyed as much as possible, as if they were ambrosia and nectar. For the pleasure arising from them is genuine, incorruptible and divine. They are also capable of producing magnanimity; and though they cannot make us eternal beings, yet they enable us to obtain a scientific knowledge of eternal natures."—PYTHAGORIC SENTENCES.

*Magic—Arithmetic—Numbers—Alchemy—Agriculture—Astronomy—
Geometry—Trigonometry—The Eureka.*

In this number I promised some illustrations of "the *Philosophia*" of freemasonry. But the reader must not expect expositions amplified and elaborated: these would be inconsistent with my plan as heretofore announced. If at times I present to view labyrinthian passages, I shall endeavor to furnish hints that will enable the earnest investigator to find the thread, whereby to follow up the train of reflection that may have been elicited in his mind, and to unravel the subject more fully, should he be inclined so to do.

Says a learned disciple of Pythagoras, "as the lesser mysteries are to be delivered before the greater, so should discipline precede philosophy." It was only in the greater mysteries, and not then, until after long probation, that the secrets appertaining to the higher branches of the arts and sciences, were communicated to the neophytes.

The science of the *noachidæ*, afterwards called sages or magi,* which was taught in the ancient mysteries, is usually denominated magic or theurgy. Its possessors were enabled to perform things exceedingly wonderful, and which to the eye of the uninitiated appeared supernatural. Incorrect notions respecting the nature of this magic are entertained by people in general. The following definition by an old writer will give the true explanation:—"Magic investigates the nature, power, and quality of every thing sublunary; viz, of the elements and their parts, of animals, all various plants, and their fruits, of stones and herbs: and in short, it explores the essence and power of every thing." And from the mysteries of nature, when discovered, derives useful improvements and inventions.

The principle arcana, preserved among the Pythagoreans, related to a

* In the Teutonic language, the word "Druid," signifies "wise man."

right conception of the world, of all the natures contained in the heavens and the earth, "all unfolded by arithmetical and geometrical demonstrations." *Number* was called by the Greeks "arithmos," because it measures and arrays all things orderly and unites them in an amicable league. The Pythagoreans, turning from the vulgar paths, and delivering their philosophy in secret to those alone who were worthy to receive it, exhibited it to others, through mathematical names.*

Whatever may be thought of the truth of the assertion, that the celebrated MS. concerning the "mystery of magonrye" was "wryttenne by the hande of Kynge Henrye the sixthe," there is little in the subject-matter of that MS. which can with justice be objected to. At all events, I find it quite apposite to explain the topic now in hand, and shall accordingly use it for that purpose.

Of the seven arts which Masons are said to "concele and hyde," the "art of of finding new† arts," the art of "wunderwerckinge," [magic] of "foretelling things to come,"‡ the art of "chaunges" [ancient chemistry or alchemy], "the way of winning the faculty of Abrac,"§ and "the universal language of Masons," are all that appertain to the "philosophia" of our Order. The art of keeping the secrets (of a brother, and of the craft) and of "becoming good and perfect," &c., belong to its koinonia.

By the same authority, masonry is declared to be "the skill of nature, and the understanding of her powers and operations, the skill of numbers, of weights and measures, and the true manner of fashioning all things for man's use, chiefly dwellings and buildings of all kinds, and all other things beneficial to man." The reader will readily class under the head of "philosophia," all that is above enumerated, except of course, architecture; for which, for the sake of convenience, and because of its importance, I have provided a separate head.

In another place, the same authority gives the following as the ten "arts, which Masons have taught mankind:" 1. Agriculture; 2. Architecture; 3. Astronomy; 4. Geometry; 5. Numbers; 6. Music; 7. Poetry; 8. Chemistry; 9. Government; 10. Religion.

* Life of Pythagoras by Jamblicus.

† Archytas, a Pythagorean, writes, that if you investigate, discovery will be easy, but if you do not know how to investigate, discovery will be impossible.

‡ Pythagoras "prognosticated through numbers."—See the Life of Pythagoras before quoted.

§ Those who examine into the origin of the *abracadabra* part of the ancient Kaballa of our society, will probably coincide with me in opinion that the mystic "faculty" here referred to, is connected with the curious lore (which it is believed may in many cases, have degenerated into superstition) regarding "charmed" inscriptions in the sacred pentacles and sigils worn by our Brethren as a protection against casualties and dangers. Of which elsewhere.

Agriculture is placed at the head of the list, doubtless because the cultivation of the earth was the first art taught mankind. It is hardly necessary to advert to the relations which geology and the natural sciences in general, and chemistry and other arts, bear to agriculture.

An investigation of the profound in the science of astronomy, as understood by the ancients, would lead to interesting discoveries. I will here merely allude to the astronomical signs \times \oslash π \approx [fire, earth, air, and water,] *Taurus*, *Leo*, *Scorpio* (or *Aquila*, according to the Babylonians and Hebrews) and *Aquarius*, which are the presidents of the four Seasons, and are symbolized by the four faces of the cherubim, and the body, claws, wings and head of the Egyptian Sphinx!

A knowledge of some particular points in the mysteries of *Ceres*, not forgetting the "masson" or salted cake used in the ceremonies, would unfold the connection of the ancient mysteries with agriculture.

As all things introduced into the ceremonies were spiritualized, I think it not an unreasonable conjecture which has been suggested by the symbolical language of "the Book of Books," in reference to wheat and other products of the earth, that they typified the birth, life, death, and immortality of "the elect and faithful," who offered their "bodies a living sacrifice" in covenant unto God. Consult and compare 1 Chron. 21, 23; Esd. 6, 9, &c.; Mat. 13, 12, and 25, to 31—and the beautiful figures contained in 1. Cor., 25th chapter, from verse 35, to 54, inclusive. The sentiment, however, therein shadowed forth, would with more appropriateness have been introduced in our commentary on the "mysteria" of freemasonry.

The signs of the Zodiac were used by the ancient Egyptians as guides in regulating the time of sowing and reaping their harvests. The "blazing star" of masonry no doubt has some affinity to Sirius, or the dog star; the rising of which was to the Egyptians, who were the oldest cultivators of the mysteries, a token of approaching danger from the inundations of the sacred river: and the periodical time of the rising of that same star observed in conjunction with other celestial phenomena, furnished the Egyptian hierophantæ,* as well as the Chaldean magi, with data for the same exact division of the year into months, weeks, days, hours, minutes, and seconds, that now obtains in the Julian Computation,

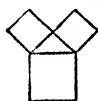
In this connection, the "Ineffable freemason" will call to mind the account given by Josephus, and which is also preserved in the Book of Enoch, and in masonic tradition, of the antediluvian pillars, on one of which were inscribed astronomical calculations and some "principles of the arts and sciences."

* Gliddon, in his lectures, demonstrates this fact beyond all controversy.

In a few of the higher degrees, the lectures give catechetical explanations of alchemy and of some of the natural sciences, which are preserved as reminiscences of the past.

The original and literal meaning of "geometry," is well known to be, the science of measuring land, which in Egypt became especially necessary in consequence of increments and decrements occasioned by the overflowing of the Nile: In this view, geometry has some connection with agriculture as well as with one of the seven precepts of Noah, which every good Mason feels bound to obey. In one of the high degrees, geometry is designated as "the first of the sciences, founded on that of arithmetic and the science of numbers," and it is stated, that "it came to us from the Egyptians." In the same degree we are taught that "trigonometry is also necessary to a Mason, the discovery of which we owe to Pythagoras."

An essential explication of most of the problems of trigonometry, is given in the celebrated proposition of Euclid, so prominently depicted on the ground-floor of the temple engraved as a frontis-piece to Anderson's "Book of Constitutions," published in 1738. In the same Book it stands out conspicuously below the Signature of "Euclid" appended to his "letter to the author of unjust cavils," dated Nov. 9, 1738. It



is also described in that venerable Book, as "that amazing proposition which is the foundation of all masonry of whatever materials or dimensions, called by Masons the Heureka" of Pythagoras.

Sublime indeed is the mystery of *Numbers* which the Pythagoreans so highly honored. In the kaballa of the "Ineffable mysteries," profound veneration is paid to "numbers," which are applied by the "Secret," the "Holy Arch," and "Grand elect Masons," to the solution of problems applicable to God and his manifestation, and things holy and divine. Even the young Mason who has but just crossed the threshold of the freemasonic temple, becomes imbued with a like veneration, though contracted in degree; for at every step he takes he finds that he has much to do with "numbers" as a symbol. Need I be more explicit?

Yet not alone for the isolated "science of numbers," but for all that is sublime in our mystic art and science, would that veneration were more rife among those who profess and possess it. If we are content with merely passing the principal room in each of the three stories of our temple, we may not receive more light than the profane and "kounans,"* who are *without* the pale of the temple. If, as opportunity offers,

* From the Greek word "kounan," signifying "dog." Examine its figurative application in the light of the Scripture recorded in Rev. 22, 15, and Mat. 15, 26.

we search not out in detail "the hidden riches of secret places," its subterranean passages and side-chambers, and the recesses of its "sanctum sanctorum," "light against light in three ranks" will daze us never; the everlasting cedars of Lebanon wrought with the consummate skill of a Bezaleel,[†] and an Aholiab,[‡] and radiant with gold and precious gems, will not rise by 3 times 15—to cheer our mental vision; and the knowledge of numbers from a monad up to 9 times 9, will remain as at first—simple and unmeaning.

Salutation by "the sacred and mysterious numbers" to all the "venerable"—"sublime"—and "illustrious!"

GRAND CHAPTER OF INDIANA.

This body convened in annual session, at Indianapolis, on the 22d of May last. Every Chapter in the State was represented, and the body enjoyed an agreeable and harmonious session. Companion A. C. Pepper, was re-elected G. H. P.; Isaac Bartlett, D. G. H. P.; C. A. Foster, K.; C. Schmidlap, S.; A. W. Morris, Sec.; J. Morrison, Tr.

PRESENTATION OF A SILVER CUP.

At the previous session of the Grand Chapter, a resolution was adopted by that body to present to Mrs Sarah T. Bolton, the Poetess, a silver cup, "as a token of the high regard which the members of the Grand Chapter entertain for the character of Mrs Bolton, and to manifest their appreciation of her merits as a poetess." This, our readers will remember, was elicited by the beautiful Masonic Ode, composed by Mrs Bolton, and which was sung on the occasion of laying the corner stone of the Grand Masonic Hall at Indianapolis, on the 25th of October, 1848. The cup is a most beautiful one, of pure silver, and was manufactured to order in New York, at an expense of fifty dollars.

On the evening of the 24th of May, the members of the Grand Chapter and a large number of citizens and strangers, convened in one of the churches of that city. In the presence of the vast concourse of people, Judge Morrison, on behalf, and in the name of the Grand Chapter, presented Mrs Bolton with the cup, and accompanied it with an excellent address. Mrs Bolton, on receiving the cup, responded in a manner that done equal honor to her head and heart.

[†] Bezaleel, signifies "the shadow of God," and [‡] Aholiab, "the brightness of the Father."

We submit, for the gratification of our readers, the address of Judge Morrison on delivering the cup, and the reply of Mrs Bolton.

JUDGE MORRISON'S ADDRESS.

MRS BOLTON:—The Grand Chapter of Indiana are gratified to be permitted, thus publicly, to assure you of their warm personal esteem, and high appreciation of your poetic merits; but especially do they congratulate themselves that the opportunity thus afforded enables them, in the name of ancient free masonry, to thank you for your noble and disinterested vindication of the principles of the order.

In the ancient and appropriate symbolic ceremony of laying the corner stone of the Grand Masonic Hall of Indiana, you, madam, were so kind and so intrepid as to voluntarily come forward, in the face of wide-spread and deep-rooted prejudice, to animate us in the work then just begun. And when the edifice shall be completed, as we trust it soon will be, we can never look upon its imposing and symmetrical proportions, looming out on the blue arch of Heaven—a monument of the taste and liberality of the masonic fraternity of Indiana—without associating a recollection of the beautiful and soul-inspiring ode chaunted at the laying of its corner stone.

To speak of the poetic excellencies of the ode, is not, of course, the object of this manifestation; that has been done by those more competent to the work than the individual addressing you. Nor, madam, do your claims to high poetic merit rest alone, or even mainly, on this or any other single production. Far from it. Many, very many gems, rich and rare, are enwreathed in your coronet of song; and, ever and anon, another and another brilliant is made to flash upon the eye of an admiring public.

If, therefore, you have been emulous of fame, you must feel that you have already attained a most enviable niche in her temple. May you long live to enjoy the untold luxury that rare endowments, united with loveliness of character, never fail to bring their possessor.

As Masons, madam, we attach peculiar value to the signal service done our Order, by this free will offering of your muse; for we so consider it. I repeat the sentiment—we do consider it a most noble, glowing, and truthful defence of the *cardinal principles of ancient free masonry*; principles, alas, most grievously maligned and misrepresented, because they are not generally understood.

Penetrated, therefore, with a due sense of the obligations under which you had brought the whole masonic fraternity, the Grand Chapter, at its last annual meeting, unanimously adopted the following resolutions:

“Resolved unanimously, That the thanks of this Grand Chapter are due to Mrs SARAH T. BOLTON, of Indianapolis, for the beautiful Masonic Ode composed by her, which was sung on the occasion of laying the corner stone of the Grand Masonic Hall, in said city, on the 25th day of October last.

“Resolved unanimously, That, as a token of the high regard which the members of the Grand Chapter entertain for the character of Mrs Bolton, and to manifest their appreciation of her merits of a poetess, the

Grand Chapter will present for her acceptance a silver cup, with an appropriate device and inscription.

"Resolved, That a committee be appointed to carry these resolutions into effect, and that a copy of the resolutions, under the seal of the Grand Chapter, be furnished Mrs Bolton, with the presentation."

And now, madam, as the honored organ of the Grand Chapter of Indiana, in their name and presence, I present for your acceptance this cup—the main device of which, you will notice, is the Royal Arch, and under which, and between its sustaining columns, is this inscription :

"The Grand Chapter of the State of Indiana, to Mrs Sarah T. Bolton, as a token of acknowledgment for her excellent Masonic ode, on the laying of the corner stone of the Grand Masonic Hall, at Indianapolis, October 25th, A. D. 1848 ; A. L. 5848."

The minor device represents a craftsman in the act of adjusting a corner stone to its proper place. The inscription is one quite familiar to you, being three lines from your own inspiring ode :

*"Come, lay the corner stone
Asking the Lord to own
Labors that tend to His glory and praise."*

This Token, Mrs Bolton, you will please receive as an acknowledgment, by Masons, of a debt that neither time nor circumstances will cancel or efface.

MRS. BOLTON'S REPLY.

I have no language to express my sense of the honor conferred on me by the Grand Chapter of Indiana, in the presentation of this beautiful cup ; but let me assure that honorable body, through you, sir, that I will treasure it up with the proudest care, and that it will be to me, in future years, the nucleus of a thousand bright and cherished recollections.

The ode, in consideration of which it is presented, was but the simple and spontaneous outpouring of a heart alive to the dictates of humanity—a heart well taught, in the school of adversity, to appreciate human aid and human sympathy.

When, a little child on my mother's knee, I listened to many a story of the stranger cared for, the widow relieved, and the orphan cherished by masonic charity, I learned to love and honor your noble and venerable institution. The seed then sown has ripened with my years, and I now believe that free masonry is the sister of christianity. Both have gone out into the wastes and by-ways of earth, "giving beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Both have been subjected to the ordeal of persecution ; and both, like the Hebrew children, came forth unscathed by the furnace and the flame.

When, bowed and broken-hearted, our first parents were driven from the garden of Eden, to reap the bitter fruits of disobedience, the spirit of free masonry was commissioned, in Heaven, to bless and cheer them in their loneliness. She has fed the hungry, reclaimed the wandering, ministered consolation by the bedside of the dying, and brightened the pathway of the bereaved and desolate. Mortals have witnessed her labors of love, and angels have recorded her annals in the archives of

eternity. When the lion shall lie down with the lamb—when the new heavens and the new earth are created—then, and not till then, may she fold her white wings on her spotless bosom, and proclaim that her mission is accomplished.

HISTORY OF MASONRY IN OHIO.

It will be seen from the following that an effort is being made to collect, and preserve for future reference, whatever may be valuable connected with the history of our Order in Ohio. We publish the circular in the Review in order that it may reach, if possible, every Mason in this State; and we trust our readers in other States will pardon us for thus devoting a part of one No. of the Review to the craft in Ohio exclusively. While it affords the best means for us to bring the subject to the attention of our Ohio brethren, it *may* be the means of inducing brethren in other States to adopt some plan to accomplish the same object within their own jurisdiction.

We most earnestly and affectionately request our friends in Ohio to give this matter their *immediate* attention. We lose by every week of delay. Our older brethren are passing to the grave, and much important information will soon be lost. Secure it, brethren, while you may, and let us know the result.

ED. REVIEW.

CIRCULAR.

Cincinnati, Ohio, May 1st, 1850.

DEAR SIR AND BROTHER:—

At the last annual communication of the Grand Lodge of Ohio, the following proceedings were had:—

“Bro. C. Moore offered the following preamble and resolutions, which were on motion, adopted:

Whereas, It is desirable, as far as possible, to rescue from oblivion, and perpetuate for future reference, the incidents connected with our early masonic history in this State:

And, whereas, whatever is done in this work must be done quickly, while the materials are accessible, and a few of the early fathers still linger among us;

Therefore, *Resolved*, That a committee of five be appointed by the M. W. G. Master, to collect all such facts and incidents connected with the introduction, progress, and history of Freemasonry in the State of Ohio, as may be deemed important for preservation; and especially with reference to its influence upon the intellectual, moral, and social

condition of society ; and that said committee report the result of its labors to this Grand Lodge, at its next annual communication.

Resolved, That the members of the Order all over the State, be respectfully requested to render said committee all the assistance in their power, in carrying out the purposes of the Grand Lodge, as expressed in the above preamble and resolution.

Whereupon, the M. W. Grand Master appointed Brothers C. Moore, Wm. Fielding, Wm. B. Hubbard, H. H. Dodge and F. M. Keith, said committee."

As chairman of the above committee, I beg to call your attention to the subjects embraced in said resolution, and earnestly entreat your co-operation with the committee in collecting such facts and historical incidents in relation to the history of our Order in Ohio, as may be within your reach. You will endeavour to collect—

1st. Documents relating to masonry in the early period of our history in this State. The organization, prosperity, decline, or extinction of Lodges; and where they have ceased to work, the *cause* thereof.

2d Incidents in relation to the first introduction of masonry into this State; and particularly in reference to the organization of the Grand Lodge of Ohio.

3d. Addresses, orations, &c., anecdotes, facts and incidents, if well authenticated, of the doings of masonry or Masons, as such, in your vicinity or within your knowledge.

4th. Facts in relation to the influence of masonry upon the "intellectual, moral, and social condition of society."

5th. Notices of the initiation, life, character, &c., of any distinguished brethren, who mingled in the earlier scenes of our history.

Also, any remarkable instances within your knowledge of relief, aid, or assistance afforded to the distressed and deserving, through masonic influence,—either to Masons, or those connected with, or dependent on them. This inquiry is made for a special reason, and the undersigned will be glad to have it fully responded to.

These, and all other matters which you may deem worthy of preservation, I beg to call your particular attention to. Any old or valuable books or documents which you may wish to preserve, shall be carefully kept and restored to you.

Much historical information, facts, anecdotes, &c., can be gathered from the recollection of elder brethren ; and you will please make this request to every old Mason within your reach. Such statements can be written down, it matters not how disjointed or disconnected, so they be *facts*. The committee will digest and arrange them. Communications, documents, papers, &c., can be sent to the undersigned, at the office of the *Masonic Review*, Cincinnati: or to W. B. Hubbard, at Columbus;

W. Fielding, Sidney ; F. M. Keith, Massillon ; or H. H. Dodge, Cleveland. When convenient, however, it is desirable they should be sent directly to the undersigned.

On behalf of the Grand Lodge, and the committee, I beg you will give this matter your immediate attention, and forward the result at as early a day as possible. It may be well to read this circular to your Lodge, and urge all the brethren to co-operate with the Grand Lodge in rescuing from oblivion whatever may be valuable and worthy of preservation.

Very Respectfully,

And Fraternally,

Yours, &c.,

C. MOORE,

Chairman of the Committee.

GRAND LODGE OF INDIANA.

We had the pleasure of attending the annual session of this body, which met at Indianapolis on the 27th of May. We scarcely know why, but our annual visit to Indianapolis is always looked forward to with unusual interest. There is a pleasure in visiting the capital of Indiana. Among all the towns of the growing West, there is none that to our eye presents so many attractions as Indianapolis. For health and beauty and comfort, it occupies a prominent rank. Not the least feature in its attractions is the hospitality of its citizens. In this respect it is unexcelled. The citizens always appear to be pleased with the visits of strangers; and they take a pleasure in doing all they can to render such visits agreeable. Not only are invitations extended to visit the public institutions of the State, but every means are used to make the stay of strangers conduce to their pleasure and happiness.

The Grand Lodge of Indiana is becoming a large body; and for talents, moral worth, and elevated standing in society, the members will not suffer in comparison with any other body of the kind in any State. At the present session there were one hundred and thirteen Lodges represented—every Lodge in the State. During the past year twenty-nine Dispensations were granted for new Lodges; and the returns from all parts of the State show that the craft is enjoying a season of great prosperity.

The fine new Hall, erected by the Grand Lodge, is rapidly advancing to completion; and when finished it will be the finest building in the

State. The committee who have had in charge the erection of this splendid masonic Temple, deserve great praise for their enterprize and energy. With much to discourage them, they have nobly pushed on the work, and hope to have it finally completed by the next annual meeting. We trust the stockholders will promptly pay up their instalments of stock, so that by the time the Hall is completed, it may be entirely out of debt. The stock is good, and will no doubt pay from 10 to 12 per cent. profit.

The address of the Grand Master was a most excellent one ; an incident of the past year tending greatly to enhance its interest. It will be remembered that the Grand Lodge of Indiana was organized in January 1818 ; and the proceedings were regularly kept up to 1827, when the book in which they were recorded was lost. For 23 years diligent search and enquiry have been made for that book, but all to no purpose. Some time last winter, by mere accident, the book was found in a perfect state of preservation, among a *pile of rubbish* in a *kitchen loft* in the town of Vevay ! It was immediately forwarded to the Grand Master, who, in his happiest manner, announced, in his speech, the *recovery* of the *long lost treasure*. The appearance in the Grand Lodge of the book containing their *ancient records*, after being lost and *buried in the rubbish* for nearly a quarter of a century, produced a singular sensation among the members, and was cause of great gratulations.

The Grand Lodge enjoyed a most pleasant and harmonious session. The following were elected officers for the ensuing year:

E. Deming, Grand Master; A. C. Downey, D. G. M.; J. S. Freeman, S. G. W.; E. Brown, J. G. W.; Chas. Fisher, G. Treasurer; and A. W. Morris, G. Secretary,—the last by a unanimous vote, a compliment well deserved.

During the session of the Grand Lodge, Governor Crittenden, of Kentucky, being, by invitation, on a visit with his family to Governor Wright of Indiana, made a visit to the Grand Lodge, accompanied by his friend, Capt. John Russell. Governor Crittenden was received as became his distinguished position and character. The Grand Master addressed him in a most courteous and complimentary manner, to which Governor Crittenden made a short, but chaste and appropriate reply. The distinguished Kentuckian, after he had retired from the Hall, spoke to us in the most flattering manner of the appearance and character of that body, and seemed greatly delighted with his brief interview with his masonic brethren of Indiana. The Governor's visit to Indianapolis and to the Grand Lodge, was a most interesting event in the history of the times, and will long be remembered with pleasure by the people and craft of that State. We subjoin the remarks of the Grand Master

upon the Governor's entrance into the Grand Lodge, and regret that we could not procure a copy of Brother Crittenden's reply, which was full of fraternal kindness and worthy of Kentucky's illustrious son.

THE GRAND MASTER'S ADDRESS TO GOV. CRITTENDEN.

BROTHER :—In behalf of the Grand Lodge of Indiana, I greet you and bid you a cordial welcome. We are highly gratified to meet you as a Brother, and to tender you the fellowship of the Craft. Masonry is not limited or confined by the boundaries of States. Neither mountains nor rivers can circumscribe her. Her empire is as broad as the earth and as universal as man. Her brotherhood in all lands, meet on the same level and part on the same square. You will permit me to say, sir, that influenced by these views, the Grand Lodge of Indiana feels a most sincere regard for her brethren of Kentucky, and will ever cherish a most grateful recollection of past associations and friendship. From the Grand Lodge of Kentucky, the brethren of Indiana received most of their early Dispensations and Charters. In our infancy, the brethren of the "dark and bloody ground" sustained us by their advice and counsel; and in our manhood they have continued their fraternal regard. While we hallow the memories of masonic friendship, we by no means forget that Kentucky has been with us in other and trying scenes. When the dark cloud of war spread over our land, and the footsteps of the Indian were seen in every path,—when the darkness of night was made light by the blaze of our dwellings, we remember that many of Kentucky's gallant spirits flew to our rescue—that OWEN and DAVIESS moistened our soil with their blood; and that on the glorious field of Tippecanoe, side by side with their brethren of Indiana, sleep the noblest of Kentucky's chivalry. While these recollections are fondly cherished in our hearts—while those incidents brighten the pages of our masonic and civil history, we trust that our friendship will be as enduring as the results of the united wisdom, valor, and patriotism of both the States.

MASON'S DAUGHTER.

BRO. MOORE :—In the Review for April, I noticed an enquiry, made by a Lady, concerning a degree called the "Mason's Daughter" and stating that such a degree had been conferred in a Lodge in Dayton.

I feel myself authorised to say that no such degree has ever

been conferred in any regular Lodge of Free and Accepted Masons in Dayton. Please insert this statement and thereby correct the error referred to, and oblige

Yours Fraternally, JOHN SAYRE.

Dayton, Ohio, May 30th, 1850.

TEMPLAR'S CELEBRATION AT ZANESVILLE, OHIO.

The 751st anniversary of the investiture of Jerusalem, by the Crusaders, was celebrated in Zanesville, Ohio, on the 7th inst by Cypress Encampment No. —. The occasion was one of rare interest, and drew together a large convocation of Templars, as well as R. A. and M. Masons. The young city was crowded with people, eager to see what had never before been seen in Zanesville. Our only regret is, that we could not be present. We recieved a pressing invitation—several indeed, but stern duty kept us at our post. We have received no special report of the proceedings, save a notice of the address in the Zanesville Gazette, which we subjoin below.

ED. REVIEW.

THE ADDRESS OF MR. MEALY BEFORE THE ENCAMPMENT.

After the imposing procession of Knights had marched through our streets on Friday last, the large assembly were gratified by music and singing; but still more gratified by the address of the orator Rev. Mr. Mealy. There is but one opinion about the ability and eloquence of the address. It was both appropriate and beautiful.

The Orator began his address, by referring to the murder of Jaques De Molay, Grand Master of the Order of Knights Templars by Philip the Fair, King of France in 1314, and to the custom of the Order in Paris of meeting at the base of the statue where he was murdered and moving around the precincts in silent and solemn procession. This reminiscence led the speaker to a recital of the origin and subsequent career of the Order; its influence on christianity and incidentally on civilization. This was the theme. The day, the 751st anniversary of the investiture of the Holy city of Jerusalem, by the first crusaders, he regarded as an appropriate time to consider his theme. It recalled the time when the Templar's bugles sounded defiance to the *tecbir* and *atabal* of the Moslem.

The speaker then examined the institution of Chivalry, tracing it from its Roman origin, down to its feudal glory, until the time of the Crusades, when it became an independent organization, requiring personal nobility. Chivalry became the handmaiden of Religion. Every Knight who received the accolade, was pledged to rescue Palestine. This office became

that of a booted and armed priest,—a defender of the gospels; but unlike the priest, he bore not the “sword of the spirit only.”

The orator referred to the influence of chivalry in raising woman to her proper dignity. It pronounced her to be the emanation of all honor and virtue, and placed in her sanction the awards of fame. Love to God and the ladies were enjoined as an identical duty; so far was the sentiment carried.

The orator glanced at the condition of things in Western Europe in the 10th century—the pilgrimages to Jerusalem for fragments of the Holy Cross, for the holy flame from the candles lit by God himself, as well as the prevailing opinions that the millenium was at hand. Thus Jerusalem became endeared. Gold was freely paid for entrance to the holy city. During the 11th century the government of Palestine was changed and the Pilgrims there cruelly oppressed. Hence the crusades with the eloquence of Peter the hermit, and the arming of the knights of Christendom.

He depicted with glowing eloquence the rapture of the mail clad warriors as they saw the city of their hopes flashing beneath the blush of the morning of the 7th of June, 751 years ago. “Jerusalem! Jerusalem!” rung from the entranced host. On the 15th of July the banner of the cross waved on the walls of Jerusalem. The speaker earnestly defended the Crusades from the charge of warlike aggression, contending that they were fully as honorable as some modern wars, the equity of which has never been challenged.

The order of Knights Templar was instituted in 1118, in France, by eight knights, shortly after the taking of Jerusalem.—Their object was to protect the pilgrim from the Paynim and to fight all enemies of the Cross. They underwent great privations and perils. Their name of Templars sprung from the fact that their residence was near the temple of Solomon in Jerusalem.

The speaker referred to various particulars of the Order and identified it with Free Masonry. He refuted the charges of immorality made against the order. He spoke of the fall of Acre and of the knights in Palestine, of their retreat at Cyprus, their subsequent trials, imprisonments and sufferings, and to their triumphant deaths at the stake.

The speaker closed his address by referring to the connection of his order with Christianity. One item of interest stated was—that the Templars first saw near Tripoli sugar cane and learned the art of granulating its juice. They also introduced into Europe, silk manufacture and wind-mills.—They bore an important part in the commercial history of their times as well as in the dissemination of knowledge and liberty.—The speaker closed with a graceful address to the M. E. Grand Commander

of Cypress Encampment, referring to the Bible as the charter for his official duty. He also addressed the Knights of the Encampment inculcating their obligations of duty and repeating the poem of Bulwer—"The last Crusader." He urged upon them the beauty of a stainless life and pious example, as the essentials for an admission into the great temple above.

Various passages in the address were written in a rich and glowing style, befitting the gorgeous scenes of chivalry and romance, passed under review. The speaker showed that he had given to his theme much care and historical research. We learn that it is contemplated to publish it at length. It is worthy of "immortal type."

GRAND LODGE OF CALIFORNIA.

The caption of this article sounds strange; and yet there is a Grand Lodge in that distant land. It seems but yesterday that the country was almost unknown; but the restless energy of the American character found it out, and developed its resources, and made it an object on which the eyes of all the world are fixed. Perhaps no spot of earth, of the same size, occupies so much of the attention of the civilized world as California. As soon as the golden treasures were discovered, a general race commenced from every part of the Union, as well as South America, and Europe, and even from distant China. Every one wished to be first to get into the land of gold. The mania was universal; and thousands perished striving to reach the goal of their hopes.

In the general rush for the country, a great number of our brethren have gone from every part of the U. States: and in many cases, where enough were going in company, a Dispensation was obtained for a Lodge and taken with them, to be located at any point deemed proper when the emigrants should reach the country. In this way several Lodges have found their way to California, and have been successfully working to the present time.

On the 17th day of April last, a Convention of Delegates from the several Lodges, was held in Sacramento city, for the purpose of organizing a Grand Lodge. By the last steamer we have received a copy of the proceedings of that convention, together with a copy of the Constitution adopted for the Grand Lodge, and a list of the officers elected under it. We copy the proceedings of the first day.

Sacramento City, April 17th, }
A. D. 1850, A. L. 5850. }

A CONVENTION OF FREE AND ACCEPTED MASONS, assembled at the Masonic Hall, in Sacramento City, State of California, on the 17th day

of April, A. D. 1850, and was duly organized at 10 o'clock, A. M., by the appointment of Past Grand Master of Maryland, Br. CHARLES GILMAN, of San Francisco, *Chairman*, and Br. B. D. HYAM, of Benicia, *Secretary*.

It was then, on motion, *Resolved*, That a Committee of three be appointed to examine the credentials of Delegates from the several Lodges in this State to this Convention, and to ascertain, if possible, the authority in them vested to organize and constitute a Grand Lodge of Free and Accepted Masons for the State of California.

The chairman appointed Brs. W. N. Doughty, and J. A. Tutt, of Sacramento City, and John H. Gihon, of San Francisco, said Committee.

The following named Brothers presented Credentials from the respective Lodges of which they are the representatives, which were referred to the Committee on Credentials, viz :

Brs. Charles Gilman, Jonathan D. Stevenson, and John H. Gihon, from California Lodge, No. 13, located at San Francisco ;

Brs. W. N. Doughty, Berryman Jennings, and A. G. Hartt, from New Jersey Lodge, located at Sacramento City ;

Brs. J. A. Tutt, L. J. Wilder, and B. B. Gore, from Connecticut Lodge, No. 75, located at Sacramento City ;

Brs. J. Wilcoxson, Thomas E. Gray, and C. Clark, from Western Star Lodge, No. 98, located at Benton ;

Br. B. D. Hyam, from Benicia Lodge, located at Benicia.

The Committee then adjourned to meet at 3 o'clock, P. M.

E. D. HYAM, *Secretary*.

During the session a Constitution was adopted, consisting of 12 Articles: its general features being similar to other instruments of the kind. The fee for instituting a subordinate Lodge is *two hundred and fifty dollars*—just five times what it is in Ohio, and more than eight times what it has been in Indiana. Besides the sum of \$250—the Grand Secretary is authorized to charge a further sum of \$25—for engrossing the charter and affixing thereto the seal of the Grand Lodge.

Each subordinate Lodge is required to pay the Grand Lodge three dollars for *every degree* conferred upon candidates; five dollars for "every adjoining member," and eleven dollars annually for each contributing member. This seems like a severe tariff; but it is in California! The subordinate Lodges are prohibited from conferring the three degree for a less sum than *one hundred dollars*.

There is one feature in the Constitution we do not like: Past Masters are invested with the right of membership in the Grand Lodge in perpetuity. This is undoubtedly a most unfortunate provision, and our brethren on the Pacific coast will some day regret it. That provision has created more difficulty in the Grand Lodges where it obtains than all other causes put together. It has torn the Grand Lodge of New York to pieces twice, and produced discord and trouble wherever it has

prevailed. Yet our friends in California can "prove all things and hold fast to that which is good."

The officers elected for the Grand Lodge of California are as follows :

J. D. Stevenson, Grand Master; Jno. A. Tutt, D. G. M.; Caleb Fennner, S. G. W.; S. Woods, J. G. W.; John H. Gihon, G. Secretary, and B. Jennings, G. Treas.

Thus was organized a Grand Lodge for the State of California. We but speak the sentiments of every good brother, when we wish the craft great success under their new organization. "Peace be within thy walls and prosperity within thy palaces."

MASONIC REGISTER.

Utica, (N. Y.) May 11th, 1850.

Utica Encampment, No. 3.—M. E. Sir Peter Brewer, Grand Commander; E. Sir Jarvis M. Hatch, Generalissimo; Burton Hawley Captain General; Eben Francis, Prelate; Francis D. Grosomer, Senior Warden; Philemon Lyon, Junior Warden; Ezra S. Barnum, Treasurer.

Bainbridge Lodge, No. —, Bainbridge, Ind.—Dr. J. G. Scott, W. M.; W. Peach, S. W.; W. N. Priest, J. W.; A. Crane, Sec.

Time of meeting, Monday on or before the full moon.

Asylum Lodge, No. 63, Woodville, Miss.—Officers for the present year,—Carnot Posey, W. M.; Fred. Conrad, S. W.; T. Kingsberry, J. W.; Jas. Angle, Sec.; A. C. Holt, Treas.

Wilkinson R. A. Chapter, No. 16.—Officers,—F. Gildart, H. P.; J. Angle, K.; P. Smith, S.; W. L. Collins, Sec.; Tho. Heckler, Treas.

GRAND LODGE OF CONNECTICUT.

This body held its Grand Annual Communication on the 8th day of May last. We have not yet received a copy of its proceedings, but are advised of the election of the following officers for the present year, to wit:—

Benoni A. Sheppard, G. M.; William E. Sanford, D. G. M.; David Clark, S. G. W.; Theodore Spencer, J. G. W.; H. Goodwin, G. Treas. E. G. Storer, G. Sec.

EXPULSIONS.

At a regular meeting of Hanover Lodge, No. 115, held at Ashland, Ohio, March 27th, 1850, CLEMENT V. DORLING, was expelled from all the rights and benefits of masonry for unmasonic conduct.

By order of said Lodge, N. D. SWEARINGEN, Sec'y.

London, Canada West, May 13th, 1850.

BRO. MOORE:—At a regular communication of St. John's Lodge, No. 200, G. R. of Ireland, **THOMAS GEDLEY**, was suspended from all the rights and privileges of masonry, during the pleasure of the Grand Lodge, for unmasonic conduct.

JOHN W. KERR, Secretary, *pro. tem.*

OBITUARY NOTICES.

DIED—In Penfield, Lorain county, Ohio, May 13th, 1850, Brother **JOEL B. SMITH**, aged 62 years. The deceased was formerly a resident of the State of New York, where, for many years, he presided over a Lodge with honor to himself, and our noble fraternity. He stood firmly at his post in the midst of those days which emphatically "tried men's souls." In the midst of the most bitter and cruel persecution, he remained steadfast in his profession and practice of the noble tenets of our Order, displaying the beauties of *brotherly love, relief and truth*.

At the request of himself and family, made a short time before his decease, the brethren of Union Lodge, No. 127, accompanied his remains to their final resting place, and mingled their sympathies with the bereaved. An excellent discourse was delivered on the occasion by our worthy brother, Humphrey, of the Methodist Episcopal Church, to a large and attentive audience.

He has gone "Where the wicked cease from troubling, and the weary are at rest." May we who survive, cherish his memory, and keep his virtues on *perpetual record*, on the tablet of our hearts.

Huntington, May 30th, 1850.

H. P. S.

DIED—On the 25th of February last, at his residence in White River Township in this county, **HON. ROYSTEN FORD**, aged about 40 years: he was interred on the 27th by the masonic fraternity, of which institution he was a worthy and estimable member.

At a called meeting of Winchester Lodge, No. 56, the following preamble and resolutions were adopted, unanimously:

WHEREAS, It has pleased the Great Architect of the Universe, to call our beloved Bro. Roysten Ford from the "labors" of this world, to "that House not made with hands, eternal in the Heavens," therefore,

Resolved, That we mourn the death of Bro. Ford, and we are grieved that he is called from our Lodge and society; nevertheless, we bow with submission to the "will and pleasure of our Grand Master on high," who in his infinite wisdom saw fit to call him from his labors.

Resolved, That we tender our sympathies to his bereaved family, and friends, and that we sincerely condole with them, on account of their loss.

Resolved, That as a mark of respect for our deceased brother, we will wear the usual badge of mourning for thirty days, and clothe our furniture in mourning for the same time.

J. E.

EDITOR'S TABLE.

THE PRESENT VOLUME of the Review, we are pleased to find, meets the cordial approbation of the craft wherever it is read. The copy of the Old Constitutions, published in this No. is a most important document. Our friend paid \$5—in London for the copy from which we publish; while \$1 will pay for the Review a whole year, which includes these same Old Constitutions, Oliver's inquiry into the origin of the Royal Arch degree, two fine steel engravings of distinguished Masons, besides a vast amount of other important and interesting matter. We can yet supply a few hundred copies of the present volume, complete. Let every Mason and every Lodge order a copy immediately.

The Grand Lodge of Indiana, the early and steadfast friend of the Review, fully appreciating our efforts to make it interesting and valuable, adopted the following resolution at its recent session :

Resolved, That we recommend to the craft within this jurisdiction the Masonic Review, published by Bro. C. Moore, of Cincinnati; and especially the present volume thereof, in which are being republished the Ancient Constitutions of 1721,—a rare and invaluable collection of masonic laws, now almost or entirely out of print, and impossible to get in any other way.

ROYAL AND SELECT MASTERS.—We invite attention to a second communication from Comp. Hatch in the present number, in relation to these degrees. Comp. Hatch has certainly done the craft service by his laborous investigation of this vexed question. The argument will be concluded in the next No. if we can possibly find room for the whole of it. Let every Royal and Select Master carefully examine these articles.

G. F. YATES.—We have not heard from this excellent Brother for some time. Will he not continue his articles ?

THE NEXT VOLUME.—Our subscribers will take notice that our rule requires us to discontinue all when the time for which they have paid has expired. This will generally be the case at the end of the present volume. We hope our friends will go to work in good earnest, and in most places the number of subscribers may be doubled, or greatly increased.

CYPRESS ENCAMPMENT, No. 10.—At a meeting of Cypress Encampment of Knights Templars, No. 10, held at their Assylum, June 7th, 1850, the following resolution was unanimously adopted:

Resolved, That the Recorder be instructed to tender the thanks of this Encampment to Sir Knight Rev. S. A. Mealy, for his able and eloquent Address delivered this day at our celebration, and that the Most Excellent Grand Commander be a committee to request of Sir Knight Mealy a copy of the same for publication.

ELIAS PIKE, Recorder.

We are advised the address will be published, and we shall soon have a supply for sale at this office. Price, 25 cents.

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, AUGUST, 1850.

NO. 11.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

For the Masonic Review.

JURISDICTION OF THE R. AND S. MASTERS' DEGREES.

BR. MOORE:—With a desire to finish the subject, and not encumber your pages too much, I proceed to consider the remaining points to be discussed by me, viz.: Into whose hands shall the jurisdiction of these degrees fall? Have the Chapters acquired any right? And the last should be considered first.

To ascertain this, we must commence with Wilmer and Eckel. Comp. Gilman, in a letter dated December 27th, 1848, published in the proceedings of the Grand Chapter of Florida, page 39, says, "Sometime about 1810, certainly before 1812, Mr. Eckel and a Mr. Wilmer claimed a right to confer the degree of Select Master, and to institute Councils of such; but from what source they derived, or claimed to have derived the authority, I have never been able to learn. At first they held their meetings in a room in Mr. Eckel's house. Subsequently they held their Council in a Lodge room, and conferred the degree on R. A. Masons; probably on others who had not received the degree of R. A.; but I cannot learn that it has ever been given in Maryland before the M. E. Master." Now let us stop here a moment.

Will any one question this authority? No. And we are told by it that "about 1810 was the time, certainly before 1812, that Wilmer and Eckel claimed the right to confer the degree of Select Master, and institute Councils of such. Now, observe, this relates to Select Master only; not one word said about Royal Master. And I shall claim that neither Wilmer nor Eckel knew any thing about the Royal Master until some years later. But first, where did they get their authority? Br. Gilman, Grand Secretary of the G. Grand Chapter, and P. G. H. Priest of Maryland, residing in Baltimore, who ought to know if any body, "has never been able to learn." Here is a void; an "aching void," and

which has in part caused all this trouble. It is a great pity that some one has not been able to discover any papers of this Henry Wilmer, or of P. P. Eckel, or any letter of others, that would tell.

But no; there is a dark impenetrable mystery about it. Eckel kept a hotel in Baltimore. It is said that Wilmer came direct from Germany to Baltimore about 1810, and boarded and lodged with Eckel; that he was in pecuniary embarrassment, which was the cause of his leaving Germany; that he became indebted to Eckel and could not pay; and discovering Eckel to be a Mason, made himself known as one. That he was a gentleman in manners and bearing, and that Eckel entertained him at free charge, and kept him in his house, treating him as a friend and a brother in distress. Certainly they were very intimate. And it was soon learned that Wilmer was a very high Mason. The circumstances are all against any assumption that he was an imposter, or that he assumed power which he did not possess. He was treated with respect and attention while he lived, by the most distinguished Masons of Baltimore. The institution of a *Council* by him and Eckel was undoubtedly informal merely; without any intention to permanency; without any design to organize other Councils; but merely to facilitate their operations in conferring the degree and making it known; particularly as in the Accepted Rite, the degree, when conferred in form, is in general, though not always, conferred in what is there termed a Council or Convention of Select Masters. It was more convenient, then, for Wilmer and Eckel to have a Council, so soon as they had Select Masters enough to institute one. And they did institute one, which they called a Council. They applied names to its officers, and such names as are generally used in the degree.

The Maryland Masons appear never to have understood where Wilmer got his Select Degree; although they knew that Eckel had it from Wilmer. Their account of the matter is contained in their own proceedings, and in those of Virginia, at large. The Committee on Foreign Correspondence in Virginia in 1845, say:—

“The Select Degree was introduced into the masonic family in this country by M. E. Philip P. Eckel, of Maryland, one of the most distinguished Masons of his day.” This is a high compliment and most justly deserved, and the high character of Philip P. Eckel precludes the possibility of his having been knowingly concerned in improperly introducing the degree to the masonic family. “He presented it to the Chapters of that State.”—“The Royal Master has ever, in that jurisdiction, been conferred as a mere honorary degree,”—“M. E. Companion Eckel, assisted by others, conferred these degrees upon a distinguished Lecturer, (Cross,) who pledged himself to impart them to every Royal

Arch Chapter which he might visit in his official characters. Some year after, the Masons of Baltimore learned with astonishment, that Councils of Royal and Select Masters had been established in various parts of the United States, by some self constituted authority." "They traced this illegal action to the Lecturer before named." In the year 1827, the Grand Chapter of Maryland appointed a committee of which the G. H. Priest of that Grand Chapter, M. E. Comp. E. Barker, was chairman, upon this subject. It was a subject then fresh in the knowledge of the Maryland Masons. That committee, on the 24th of May, 1827, by order of the Grand Chapter of Md. issued a circular, signed by its chairman. It is republished in the proceedings of the Grand Chapter of Virginia 1848, page 26; and in those of Florida for 1849. Companion Barker, in that circular, says, "I am instructed by the Grand Chapter over which I have the honor to preside, to address you, and, through you, your Grand Chapter upon the unsettled state of the degree of Select Master," &c.

"This degree *existed* under the authority of a distinguished Chief" (P. P. Eckel) "in the State of Maryland, but without the recognizance" (recognition) "of our Grand Chapter for many years, (from 1810 or 1812 to 1824,) "until in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connection with, but is in a measure necessary, as preparatory to, and elucidatory of, that of the Royal Arch, it was formally recognized by our Grand Chapter, and required to be given by our subordinate Chapters, in its proper order, immediately preceding that of the Royal Arch. Under this arrangement we progressed, much to our satisfaction; but it is with regret that we have learned, that Councils or Chapters of Select Masons, have been established in some of our sister States, independent of Royal Arch Masonry, avowedly in pursuance of, but as we are satisfied, through a great mistake or actual abuse of, any authority delegated, or meant to be delegated, in relation to the Select Degree." And they recommend its recognition and control by the Chapters, to whom, they say, "*of right it belongs*," in order to "do away, what is felt to be a grievance, by those distinguished Chiefs, whose authority, delegated to a limited extent, and for special reasons, has been perverted, for sordid purposes, by the creation of an independent order, never contemplated by them; and which we believe to be inconsistent with the spirit, and best interests of our institution." This from so high a source, is worthy of much attention. It was put forth early, i. e. May 24th, 1827; and doubtless the effort then made, to check the improper use, as they conceived, of the degree, and the formation of Councils,

would have been successful, but for the anti-masonic whirlwind, which then swept over the land, and prostrated every effort.

But it will be seen the Select Degree alone is here spoken of. That is the only one that was ever inserted in the Constitution of the Grand Chapter of Maryland. The R. M. was, from its first introduction there, and ever has been, conferred there as a mere honorary degree. We first hear of it distinctly in Virginia, where Cross made it known. Comp. John Dove, chairman of the committee on Foreign Correspondence of the Grand Chapter of Virginia says, in December 1848, under instructions by the Grand Chapter of that State, that "Comp. Jeremy L. Cross came to that State in the winter of 1817, and conferred the degrees of Royal and Select Master on several Royal Arch Masons, himself among the number, in Richmond, for which they paid him \$5 each. It was then that he established Councils in that State. Comp. Dove says, "He then stated that he had authority from the Chief in whose possession these degrees were, (Comp. P. P. Eckel, of Maryland,) to grant charters for holding Councils of Select and Royal Masters. We accordingly took from him a charter, for which we paid him \$40, and established Richmond Council, No. 1." Comp. Dove would seem to mis-recollect in some way, for he gives a copy of this charter; and it is a charter to form a "Council of Select Masters," and "confer the degree of Select Master;" and professes to be under authority from "the Grand Council of Select Masters, held in the city of Baltimore;" and not one word is said in it about the degree of Royal Master. And in Cross' certificate, as to his having been "duly authorized by the Grand Council of the State of Maryland," Councils of Select Masters, only, are named, and not one word is said about Royal Master.

It was not until Cushman came there in 1820, as the Deputy of Cross, *three years later*, that the Royal Master's Degree is mentioned. Cushman he says "brought with him a small pamphlet, containing a *synopsis* of the degrees of Select and Royal Master;" also written authority from Cross "to form Councils of Royal and Select Masters." I will now explain this as I understand it.

Comp. Taylor of Florida, H. P. of Magnolia Chapter, in a note to his defence of that Chapter for refusing to come under the Constitution of the Grand Chapter of Florida with the clause in it assuming control of these degrees, says: "In a private conversation with Ebenezer Wadsworth, he informed the H. P. of Magnolia Chapter, that in the year 1819, he assisted in conferring the *Royal Master Degree* on Companions Eckel and Eddes, of Baltimore, and Salem Town of New York." The writer of this article has heard this statement reiterated by Comp. Wadsworth in the Grand Chapter of New York, in February 1850,

several times. Comp. Wadsworth says that about the year 1807, an Italian gentleman came to Albany, New York, and there sickened and died. Before his death he placed in the hands of his physician, who was a R. A. Mason, under an injunction of secrecy, a manuscript containing *two degrees*, viz., R. Master Mason and Sublime Firm (?) Master Mason, with permission in case of his death to make them known in the same manner to some others capable of conferring them. After the death of the Italian, the physician put the manuscript into the hands of Comp. Wadsworth, he being a Grand Officer of the Grand Chapter, and a Lecturer on R. A. Masonry. After some time he examined them, and showed the manuscript to another eminent Companion residing at Schenectady, and that they two concluded the degrees to be valuable as well as interesting, and concluded to make them known, and did accordingly confer them, and particularly the Royal Master, upon several prominent Royal Arch Masons in this State about the year 1810, and later. Comp. Wadsworth never possessed the degree of Select Master. Sir Knight and Companion, Thomas Lownds, of the city of New York, had, and conferred the degree of Royal Master Mason, in the city of New York, as early as 1807. He was elected, on the 21st of June, 1816, General Grand Warder of the General Grand Encampment, which was instituted and first opened on that and the day following, M. E. and Hon. De Witt Clinton, General Grand Master. The officers were elected to serve until 1819. I mention this to show the standing of Comp. Lownds, at that time. He had been a prominent member of the fraternity in this State for many years previously, and was a very expert workman and Lecturer in all the degrees up to and including Knighthood. In June 1819, he was chosen by the Grand Encampment of New York, Ill. Dep. Grand Master; the M. E. and Ill. De Witt Clinton, being at the same time elected Ill. Grand Master. In 1807, Sir Thomas Lownds and several others, Royal Master Masons, formed and opened a Council of Royal Masters in the city of New York. This and the statement of Comp. Wadsworth, proves that the Royal Master's Degree was known and conferred in the State of New York, separate from the Select Degree, as early as that year; and by prominent and respectable members of the fraternity. There is nothing to show that they had the Select degree, in this State, earlier than 1822, except in the Grand Council of the 33d. The above Council was organized as Columbian Council, No. 1, of Royal Masters for the city of New York. See Luther Pratts' American Masonic Register, New York, Vol. 1, No. 3, Nov. 1820, page 89; ditto No. 11, July, 1821, page 414. The first mention of the Select Degree in the proceedings of this Council, so far as I have been able to learn, is in a petition signed by John W. Edmonds

and eight others, representing that they are Royal and Select Master Masons, and desirous of diffusing light and knowledge to the uninformed, and pray for a *charter* to establish a Council of Royal and Select Masters in the city of Hudson, New York. The petition is dated Hudson, January 3, 1823. It was granted, and the Council established. After that several other similar petitions were received and granted, viz: one from Sheffield, Berkshire county, Mass. — May 31st, 1824. This petition is recommended by Hampden Council of Royal and Select Masters, at Springfield, Mass., April 26th, 1824. One from Lockport Village, Niagara county, New York, for a Council to be established at that place, and a warrant to confer the degrees of Royal Master, Select Master, and Super Excellent Master, October 21st, 1824. It is signed by twelve (12) members of Ames R. A. Chapter, No. 88, on the then Grand Registry of New York, held at Lockport; and that Chapter by vote, at an extra communication, held Thursday, Oct. 21, 1824, pursuant to adjournment "*recommended* to the favorable consideration of the Grand Council of the State of N. Y." And for want of a seal for this Chap. it was Resolved, That the M. E. H. Priest be authorized to sanction their proceedings, under his hand and private seal,—which was done, and the petition was granted. That Council went down during the anti-masonic excitement; and has not communicated with the mother body in *twenty* years I suppose, and is regarded by it as defunct. Its charter is missing, but its records remain. The warrant has never been formally called in, or declared forfeited. And its members reassembled, I am informed, in 1848, and worked one day, conferring the degrees informally on eight or nine persons. They have not since met. Another petition was received from Greenwich Village, Hampshire county, Mass., dated May 6, 1825, with eleven petitioners, for a warrant for a Council of Royal and Select Masters, to be held there. This petition is recommended by John Barney, Grand Master of Warren Council of Royal and Select Masters, at Sheffield, Mass., and by King Hiram Chapter of Royal Arch Masons, held at Greenwich Village, Mass., of which Chapter the petitioners were members, September 20, 1825. The recommendation says that the petitioners were R. and S. Masters; and have requested its approbation to their petition for establishing a Council of Royal and Select Masters in the place, which it cheerfully grants, without a dissenting voice. The same men acting in both capacities.

Another for a warrant to establish La Fayette Council in the town of North East, Dutchess county, New York, September 28, 1825. It was instituted and the officers installed, January 25, 1826, by Comp. John Barney, by warrant from the Grand Council, which fact he reports to it, February 28, 1826.

Another to establish King Hiram Council at Cleveland, Ohio, dated December 1825, and signed "J. F. Hanks, H. P. of Webb Chapter; Daniel Worley, P. M. Weddle, John Knapp, H. H. Sizer, M. Oviat, Jabez Gallup, Edwin Clark, and Walter Filley, Capt. of Host." All these it will be seen were petitions for warrants to establish Councils of Royal and Select Masters, and to confer those two degrees, except that from Lockport, October 21st, 1824, which also embraced the degree of Super Excellent Master. In respect to this petition and this degree, the Grand Council appends to its statement a *Note*, saying, "this latter degree having always been conferred in this Grand Council previous to the Royal Master."

To explain all this I must now state that the body of Select Masters in the city of New York, *now* claim to have been formed in 1807, as a *Grand Council*, "by the Supreme Grand Council of the 33d degree of Most Puissant Masters." That "that body proceeded to organize" them as "Columbian Grand Council of Royal Master Masons for the State of New York. Thomas Lownds being appointed Most Illustrious Grand Master." They then say "this Grand Council continued to work three years. At the end of that time there was over 170 members." And they say at the time of their organization "there were a large number of Royal Master Masons present."

The inquiry having arisen in the Grand Chapter of New York, "Is there a legitimate and regular Grand Council of Royal and Select Masters in the State of New York," this Grand Council was applied to for information by our G. H. P., November 27th, 1849, and the above information with other facts received for answer, signed by its officers. The above embraces all the important evidence in their favor, except one fact. From a "List of the Grand officers of the M. P. Sovereign Grand Consistory," Northern Jurisdiction, New York City, comprising the honored names of Joseph Cerneau, De Witt Clinton, Charles Gueri, James B. Durand, John W. Mulligan, Dep. Grand Master of the Grand Lodge of New York, Cadwallader D. Colden, Past S. G. Warden, ditto; Elias Hicks, Grand Secretary of the Grand Lodge; Martin Hoffman, Past Dep. Grand Master, ditto; Abraham Lott, W. P. M. of Holland Lodge; John Telfair, and others published in L. Pratt's Masonic Register, Vol. 1, No. 5, January, 1821, page 181, it appears that Br. Thomas Lownds was then a member and officer of the Grand Consistory. His connection with the degrees of the ancient and accepted rite is thus made plain; but how early he received those degrees is unknown to me. On the other hand I have now before me a letter, dated New York, March 19th, 1850, from Comp. Giles F. Yates, in reply to one of inquiry, in which he says:—

"Since the receipt of your letter I have examined the minutes of the Supreme Council of the 33d, for this Northern Jurisdiction, (of which I am the second officer,) and can find no notice whatever of any application having been made to that body by the parties you refer to," (T. Lownds and others,) "or by any other persons of New York city, for authority to confer the degrees of Royal and Select Master, or either of them. You are therefore right in your supposition, that the assertion that the Council of Royal Masters in this city, had obtained authority to work, from the Supreme Council for this Northern Jurisdiction, is a mere pretence."

Br. Yates is Most Illustrious Inspector Lieutenant Grand Commander 33d and last degree, in the Supreme Grand Council of that degree, Ancient and Accepted Rite for the Northern Jurisdiction United States. See Marsh's Masonic Register for 1849, by J. M. Marsh, New York. But not to rest it solely on his authority, though that is ample, I will ask, "When was it ever known that a warrant was granted in America to form a *Grand Council*? Now, this body assert that they derive authority from, and were organized by the Supreme Council of the 33d; but they *produce no warrant*. They give us no copy of one; and they do not cite the date, except to say "in 1807." Next, when was it known that a *Grand Council* was organized as a *working body*? to confer degrees and grant warrants also? Again, they now claim to be an organization of Royal, Select and Super Excellent Masters.

The Supreme Councils of the 33d, make no claim or pretension, that I am aware of, to the Most Excellent Degree. In the same work last cited, Marsh's Register, is a list of the several Masonic Degrees conferred in the United States, pages 107, 108, 109, taken from Comp. Moore's Freemason's Monthly Magazine, published at Boston, Mass., which covers all those given by Lodges, Chapters, Encampments, and by the Ancient and Accepted Rite under the Supreme Councils, and it is not mentioned. In a list and historical account and description of the degrees of the Ancient Rite, given by Comp. G. F. Yates, in Vol. 2, No. 3, of Pratt's Magazine, November 1822, page 85, it is not mentioned; although those of Royal and Select Master are, with several other honorary degrees. It is, I conclude, therefore, a recent assumption. In Ireland the Super Excellent is a regular Chapter degree. Again, they say, themselves, that they were organized as "Columbian Council of Royal Master Masons," and speak of no other degree from 1807 to 1823. And they speak of none but Royal Masters being present at the organization. A Select Master or a Super Excellent Master is not alluded to until 1823 and 1824. My inference is, that they did not possess those degrees earlier. Again, from their organization down to the pre-

sent time, they have been called, as affects their "style" in the city and State of New York, the Grand Council of Royal Master Masons, and Columbian Council, No. 1, of Royal Master Masons; without the mention of the other degrees in their title. They are so called in Pratt's Magazine, 1820, '21 and '22; and in Marsh's Register, 1847, '48 and '49, over the published list of their officers and place of meeting; a statement furnished by themselves. They say, in the note to the Lockport petition, that they confer the Super Excellent *before* the Royal Master. In the list of degrees from the Monthly Magazine, in Marsh's Register, it is put *third* and last of three, that is, after the Select. And then follow these words, "This last (degree) is not conferred in some Councils." No, I think not—nor in *any* but this. It is a mark to show this organization to be spurious.

In their statement I find it said that, "2d September, 1810, this Grand Council granted a warrant to Columbian Council, No. 1, in the city of New York, of which Thomas Lownds was chosen their Thrice Illustrious Royal Master." It was the same men who formed, without authority, the Council in 1807, now granting a warrant to *themselves*. There is no authority for this. When was it ever before known that a *Grand Council* was formed in any State, with no *subordinates*. It is *reversing* the order of things. Subordinates first and Grand Bodies afterwards, is the rule. So there is no "Grand Council" in the State of New York: no legitimate one. The one that exists is spurious; irregular; of deformed formation; without authority.

Now there is one other point about this which touches Massachusetts. They say, "In 1817, November 2d, an application was made for a warrant for a Council to be held in the town of Boston, Massachusetts, which was granted. Benjamin Gleason being the Thrice Illustrious Royal Grand Master. A copy of the application is herewith attached, marked No. 1." Well, on referring to "No. 1," it falls very far short of the prologue; very far short of being a petition for a warrant; and convicts the officers who cite it of a mis-representation. It is as follows; and I shall italicise and point it, that its true meaning may be seen:

"New York, May 27, A. L. 5817."

"*To the Officers and Decemvirs of the Council of Royal Masters of the City of New York.*"

This petition respectfully sheweth, that a Council of Royal Masters has been established in the town of Boston, within the present year, is duly organized, and in successful operation, having their regular meetings quarterly, the last Tuesday of January, April, July and October. They *acknowledge* with much *respect* the *senior* establishment in New York, and do *honor* the same. It is their wish to obtain a written *sanc-*

tion from your respected Council, that they may be *confirmed* in their *masonic labors*, and be in *fraternal correspondence* with each other."

"In behalf of the Boston Council, I am gentlemen,

And Companions, respectfully yours, &c.,

BENJ. GLEASON,

Thr. Ill. R. G. M."

The Boston Council was already *formed*. It had its regular quarterly stated meetings. It had its officers, and place of meeting. It was *duly organized*, and in *successful operation*. It was "the Boston Council." It was formed in the same way as Lownds' in New York; without any authority by Gleason, the Grand Lecturer of Massachusetts. It wanted no *warrant*. It sent no petition for such, or for any purpose. Gleason was in New York; and there wrote this letter, asking for a *recognition* of his Council, by its elder illegitimate sister in New York; the "senior establishment" as to *time*; a *confirmation* of its *irregular masonic labors*; a *sanction* of their existence; and "fraternal correspondence with each other."

Being in New York, he had doubtless visited them and knew all about them; understood their true history, and was not afraid to acknowledge that what they had done in New York, in 1807, he had ventured to do in Boston in 1817-16. He knew *his* Council was irregular, and theirs also; but they could support each other by mutual recognition. He does not address them as a *Grand Council*; nor as *Select Masons*; nor as a *Grand Council* for the State of New York; but as a "Council of Royal Masters of the city of New York." This evidence must be taken as conclusive. They are doubtless a spurious body, without legitimate authority or organization. For certainly if the *Grand Council* is irregular, its subordinates, first brought into life by it, are so. This affects Texas, New York, and Massachusetts; and adds them to the list of those States in which there are no legitimate Councils.

The warrants claimed to have been granted by this body, are,

Columbian Council, No. 1, New York, Sept. 2, 1810;

Boston Council, Boston, Massachusetts, Nov. 2, 1817;

Hudson Council, Hudson, New York, May 9, 1824;

Warren Council, Sheffield, Mass., June 18, 1824;

Niagara Council, Lockport, New York, November, 1824;

Washington Council, Greenwich, Mass. Oct. 14, 1825;

La Fayette Council, North East, New York, Oct. 14, 1824;

King Hiram Council, Cleveland, Ohio, January 6, 1827;

Washington Council, Washington, D. C., July 25, 1827;

Houston Council, No. 10, Houston, Texas, Dec. 10, 1847.

All but two of these, No. 1 and No. 10, are defunct. June 21st,

1827, James Cushman, the Deputy of Cross, wrote them that he was granting charters for Councils under the authority of the State of Maryland; and they appointed a committee consisting of Wm. F. Piatt, Henry Marsh, and Lebeus Chapman, "to confer with him, and answer his letter, with a view to the suspension of such illegal acts on his part." "But the committee were not enabled to find said James Cushman, and consequently there was no report in regard to him." They say "It appears however, he did grant a warrant for Ohio, which we believe, from enquiry made by us, is the source from which the present Grand Council of Ohio has been formed." At the communication of several Grand Bodies of Masons, held in the city of New York, some few years since, (1844,) there were present,—“The Most Grand Puis-sant” of the Grand Council, and the Thr. Ill. Royal Master of the subordinate Council of the *State of Ohio*, as they styled themselves, and made application to visit Columbian Council, No. 1, in this city, under our jurisdiction. On examination they stated that they had received a warrant from New Jersey, to form a Council, and from that Council alone their present Grand Council had been formed. They were informed that this Grand Council did not acknowledge their authority as legal—or even if their charter was legal for the Council in the first instance, it was not legal to make or create a Grand Council out of one subordinate Council. They were consequently refused admission.”

This is the climax of impudent pretension. Pretty well indeed, for a Council that had but one subordinate in existence at that time, and none when it was formed. Let it be borne in mind that the Supreme Councils of the 33d have never organized or authorized a *Grand Council* in the world. They have never consented to the formation of such. They have only acquiesced because it was done and they could not prevent it. Rather than have disputes and quarrels, they have let the subject alone. And the Boston M. Magazine says—“That the degrees of Master Mark Mason, Royal Master, Select Master, and many other regular detached degrees, were originally conferred by Grand Councils of Princes of Jerusalem. But *now* these bodies, as well as *all other bodies* working under the Ancient and Accepted Rite, *confine themselves* to the regular series of degrees comprised in their system, usually denominated the Sublime System.” This is true.

This being the case, and the Councils, Grand and subordinate, every where being irregular, the question comes up now particularly, what is to be done with these degrees? I will quote from the report of the committee of Foreign Correspondence of the Grand Chapter of Virginia, in 1848, who say, “In reply to the enquiries of Magnolia Chapter, No. 16, over the signature of Comp. H. R. Taylor, we reply, we think the

arrangement referred to ought to be broken up, and the Grand Councils in all the States should surrender these degrees to the Grand Chapters."

The Grand Council of Georgia did well in passing the following resolutions at its annual session, May 8th, 1849, as printed with the proceedings of the Grand Chapter of Georgia: "*Resolved*, That a committee of three be appointed to open a correspondence with the proper authorities of every State in the Union, where the Council degrees are cultivated, for the purpose of *creating*, if possible, a *uniform jurisdiction* over the said degrees throughout the United States; and a uniform method of conferring the same."

"*Resolved*, That, for the purpose of *obtaining* an uniform system of *authority* and work, this Grand Council *will surrender* all jurisdiction over the said degrees, either to the General Grand Chapter of the United States, or place them under the exclusive control of State Grand Councils; in which latter bodies, this Grand Council believes, should be vested the *sole authority* for controlling the same."

This does not look like surrendering them to the Supreme Council, or Grand Consistories of the 33d. The Grand Council of Alabama, consents to surrender them to the Grand Chapter of that State, with the consent of her subordinates, and the Grand Chapter consents to receive them. Alabama is the neighbor of Georgia, and the arrangement would be bad indeed for these two States to have the degrees under different and distinct organizations, antagonistic, and so that the Royal and Select Masters of each State could not communicate. Florida, on the other border of Georgia, decides to amend her constitution, in obedience to the protest of Magnolia Chapter, "so as to repeal and strike out all that relates to the degrees of Royal and Select Master." This state of things can only create more confusion. For Florida admits the jurisdiction to be vested in the Supreme Council at Charleston, influenced by the remonstrances of the High Priest of Magnolia Chapter, comp. H. R. Taylor, against the 7th article of her constitution, adopted January 11, 1847, "because it authorized the conferring of the Royal and Select degrees in Royal Arch Chapters;" an authority he claimed, "not within the power of the Grand Chapter to grant." And "an innovation on the established usages of R. A. Masonry." And "an assumption of control over degrees rightfully belonging to a separate and distinct jurisdiction,"—that is, the Supreme Councils.

These, then, are the prominent objections to the Chapter jurisdiction over these degrees; and if we meet these objections the subject will be substantially disposed of, and the discussion terminate. As to the last we have already said all that need be said. As to the other two points, they involve, as comp. Taylor says, "the previous action of Maryland

and Virginia Grand Chapters." Virginia, in 1841, had the jurisdiction surrendered to her by the Grand and subordinate Councils in that State, which possessed it *de facto*, and she now holds it by that right, which is good until a better is shown. We will therefore not discuss it as to her. Maryland, on the contrary, holds it from her distinguished Chief, Philip P. Eckel, and this brings us back to *his authority*.

The following is an extract from the letter from comp. J. K. Stapleton, before alluded to:

Baltimore, 25th February, 1850.

DR. SIR AND COMP:—Your Grand Chapter, as many other sister Grand Chapters have done, now feel an interest in the proper disposal of the Select and Royal Masters' degrees, and in the opinion of the Maryland Masons, it is *high time* the same was disposed of permanently. Our opinion in Maryland is, that the Select, properly belongs to the Royal Arch Chapter. On the admission of the Grand Chapter of Maryland as a member of the General Grand Chapter of the United States, this degree was put under, and became part and parcel of her masonic work. The representatives of this Grand Chapter at that time, informed the General Grand Chapter that these degrees were conferred at Baltimore on all worthy Royal Arch Masons, without charge, who had been previously exalted in the regular Chapters other than those of Maryland. And that the Select degree was conferred in all the Chapters under the authority of the Grand Chapter of Maryland, for the minimum price laid down in the G. G. R. A. Constitution, \$20. This sum covers all the degrees from Master Mason to the Royal Arch, viz., Mark Master, Past Master, Most Excellent Master, Select, and Royal Arch Mason. And this has been the practice for the last twenty-five years or more.

The subject of the Select and Royal Masters' degrees has again and again been brought before the General Grand Royal Arch Chapter, requesting that they would by law, and not by recommendation, regulate the same. The origin of the degrees as first introduced into Maryland, was through the same agency as stated by comp. Mackey, of South Carolina; being deported by companions representatives of the Grand Consistory at Berlin, in Prussia, with the regular degrees of the Ancient and Accepted Rite as conferred at Charleston, South Carolina. Copies of these degrees were given to comp. P. P. Eckel, who exercised control over the same until the formation of our Grand Chapter. With regard to the Grand Consistory at Charleston, South Carolina, and the authority they claim over the degrees, there is no evidence of their *legal right* to control them, for the same *distinguished* Masons authorized our distinguished comp. P. P. Eckel, to confer these degrees on all *Royal Arch Masons* thought worthy to receive them, but without fee of any kind.

It was on the first introduction of our representatives, P. P. Eckel and B. Edes, then Grand High Priest and G. S. of the Grand Chapter of Maryland, in the General Grand Chapter at Boston, (in 1816,) that the acquaintance with J. L. Cross was made. And as he had been appointed by the General Grand Chapter, *their Grand Lecturer*, he came on to this city to be instructed in these degrees. The commission Cross held as General Grand Lecturer, together with the exertions then making to diffuse a more general knowledge of Royal Arch masonry, induced our worthy Chiefs, Eckel, G. H. P.; Keating, G. K., and Hezekiah Niles, G. Scribe, to confer the degrees upon Cross, that he might be qualified and instructed therein. These companions *took great pains* with him, and upon his leaving Baltimore they furnished him with a certificate of qualification, enjoining him to give those degree to any member of a regular Chapter, wherever he might be called upon to lecture and instruct in Chapters. As soon as he was beyond the limits of our State, he forfeited his masonic obligations to our Grand Officers, and turned the *trust* reposed in him to a merchandise account charging \$5 for the degrees, and \$25 to \$30 for a Council warrant. And not satisfied with this, he deputed authority to others to go forth and trade in his name, and for his emolument, much to the regret and mortification of our Chiefs, for having confided in one so unworthy and regardless of his *solemn obligations* given to them. To J. L. Cross may be traced all the injury and injustice done to the masonic family, in the Southern, Western and Eastern sections of the United States. Should I be spared and enabled to appear at Boston in September next, I shall use all endeavours to have this matter finally adjusted and placed under charge of the State Grand Chapters by authority of the General Grand Chapter.

Very respectfully your Obt. Svt.

JOS. K. STAPLETON, G. H. P. or

Md. and D. G. G. H. P. of the U. States.

It is unnecessary to add to such a letter. It speaks for itself. It seems Cross received his *authority* and *his degrees* from *officers of a Grand Chapter*, and not *officers of a Council*, as represented by him. They were acting in their official capacity as Chapter officers, and not as individuals, when they conferred these degrees; and his authority to confer them he received from the General Grand Chapter, by virtue of his commission as General Grand Lecturer, together with that of the Grand Chapter of Maryland, in whose possession, and under whose control they were. On the *formation* of the Grand Chapter of Maryland, they were put under her care and control by comp. Eckel, and were conferred in all her subordinates from that time until she came under the G. G. Constitution, and when she did, she came with these degrees as

a part of her regular work, and was so received into the General Grand Chapter and thereby her work was approved and sanctioned by that body, and recognized as regular Royal Arch or Chapter work.

The Grand Chapter of Maryland was organized in 1813; so that was the time when the degrees were first placed under her care, and the time when the Council held first in comp. Eckel's house and afterwards in a Lodge room, in Baltimore, ceased to exist. How could comp. Cross then say that he received authority from a Council? much less a "*Grand Council of Select Masters*," which it had never entered into the minds of the Masons of Baltimore to organize. It was the Council of Grand Officers of the Grand Chapter, sitting as a Council of Select Masters, for in conferring the degree it should always be so, as in the lower degrees it is a Lodge of Mark, Past, or Most Excellent Masters. It was Chapter work.

Royal Arch Chapters are not very ancient in America, and no where else exist, as a distinct organization. They were instituted here within the last 57 years, for greater convenience in conferring, controlling and preserving the secrets of, the Royal Arch degree. They drew to them the Mark and Most Excellent degrees, and subsequently the Past, which were mere honorary degrees, as the Royal and Select are, but which were necessary supports to the Royal Arch. The conferring of these degrees, at all events the Select, in the Chapter, became a masonic *usage* in Maryland from 1813, as the conferring the Mark and Most Excellent did from 1793, and the Past from 1800, or thereabouts. Comp. Taylor's objection on the score of *usage* falls to the ground harmless. The innovation of these degrees into the Chapters in Maryland in 1813 was the same as the innovation in the establishment of Chapters from 1788 to 1813, instead of suffering the Royal Arch to remain connected with Blue Lodges. It was the same as the innovation committed in dragging the Mark away from the Fellow Craft's Lodge, and the Past from the Master's Lodge, and the Most Excellent from the ante-rooms. Expediency and necessity both make usages for mankind. We are under a necessity now of doing something with the Royal and Select degrees in order to obtain uniformity of authority for their control, and uniformity in the mode, manner and place of conferring them. Because, owing to the course taken with them by Franken, Hayes, Myers, Stringer, De Costa, Eckel, Cross, Cushman, Cotten, Lownds, Gleason, Barker, Haswell, Wadsworth, and others, they have become widely and loosely disseminated, and the dissemination will result in the destruction of the Royal Arch and the overthrow of the Chapters unless prevented by some prompt remedy.

Well, as to the power, or authority of Eckel, on the other branch, I

mean the direct branch; for I hold that the expediency which he saw of placing them in the control of the Chapters was a power an authority of the highest kind, receiving them in the manner he did and as he did, —for the purpose of dissemination. But as to his direct power, we are not to look to Wilmer for it, at all. We are under no necessity to do so. Franken conferred them upon Samuel Stringer, probably as early as 1770, who resided in Maryland and of course took them there. He gave him the same authority to confer them and to introduce and disseminate the degrees of the Ancient Rite that he did to Hayes and Myers. These degrees were to be conferred on all worthy R. A. Masons. It was no doubt by direct authority of Frederick and the Sovereign Grand Consistory at Berlin, that this was done. For they well understood the Chapter organization in this country and England as it existed then. The Royal Arch was the fourth degree in that organization. The subordinate degrees as now used, were not regarded as degrees then, except as mere honorary ones; and they knew that the Royal Arch itself was a mere reduction from the Royal Arch of the *first* temple, which is preserved in "the Ancient and Accepted Rite," with some additions, and its ceremonials changed. And the Royal Master and Select, followed it of course, and being without change, might be given to any *worthy* Royal Arch Mason, or in a Chapter, precisely as in Berlin they would have been given to any worthy Master Mason who desired them, the Royal Arch not being conferred there. Comp. Taylor himself says, page 21, Florida proceedings, "If the degrees were taken to Maryland by Stringer as early as the period named, little doubt need be entertained of the source from whence Br. Eckel obtained his knowledge of the degree of Select Master, as also any authority he may have had to impart it to others." And he also cites comp. Mackey's statement in regard to Myers residing in Maryland after he left Charleston, and conferring the degrees on "many persons" "by virtue of his authority as an Inspector General;" page 33, Florida proceedings, 1849. Comp. Stapleton does not mention who conferred the degrees or authority on Eckel. Whether Stringer, Myers, or Wilmer, and it probably matters but little. There is reason to believe Wilmer has as good authority as any one, because, he exercised it; and that is the best evidence we have of Myers' authority, and many others. He exercised it, and his right to do so was not denied at the time, by any one, but acquiesced in by all. Besides, Eckel was not a man to be imposed upon. He was widely known, and generally respected and beloved as a Mason. He was affluent, and he was a German, and for all these reasons had it in his power to ascertain whether those who gave him the degrees, and professed to give him authority over them, possessed authority to do so.

He no doubt did ascertain. When he had done so he pushed boldly on, like a man *knowing he was in the right*. And his disappointment at Cross' perversion and mal-practices is one of the best evidences of his own sincerity and truth. His chargin at a mis-use of power, shows that he could not have committed it himself. He gave these degrees to the Chapters of Maryland; he subsequently presided in that Grand Chapter; had a seat in the General Grand Chapter; and was elected General Grand Scribe, and re-elected; and through his exertions the General Grand Chapter took its earliest and nearly all its action in regard to these degrees. It was he who caused the resolution of that body to be adopted in 1827, which was re-affirmed in 1844. But comp. Stapleton does say that M. E. C. Eckel received his authority and degrees through the source of representatives of the Grand Consistory at Berlin, and from the same distinguished Masons who gave them to the Grand Consistory at Charleston, and expressly authorized him to confer them on all Royal Arch Masons thought worthy. But I must close. Regretting the length of this article, I am,

Very Faithfully and Fraternally, yours, &c.,

J. M. HATCH.

DESULTORY THOUGHTS---NO. 10.

BY BRO. G. F. YATES.

Freemasonry presented in a fourfold aspect—designated as its philosophia—latomia—mysteria and koinonia—Some illustrations under each head referred to.

Every brother who attentively studies the nature and fundamental principles of our Order, and scrutinizes its origin and history, will become satisfied that its aim was not formerly, and is not now, directed and confined, exclusively, to one single object. Skilful dissection below its external surface, will expose to view various parts with diverse functions, all however acting in harmony to promote the grand design for which the whole body was formed.

I shall not attempt to determine with strict philosophical accuracy, what the principal component parts of the freemasonic science, art, or order are; much less make any effort to analyze these parts. But that I may have appropriate heads to which to refer the historical data and expositions touching our ancient institution which I may feel disposed to offer for publication, I have found a necessity for some such disposition of my subject as the one now proposed.

To my view, freemasonry presents itself in a quadripartite form. I can-

not condense it into fewer divisions without leading to confusion of ideas; though rigid logical precision might require more. This quadruple character of our institution, I shall for the want of better terms designate as its *philosophia*, its *latomia*, its *mysteria*, and its *koinonia*.

I. The *PHILOSOPHIA* of freemasonry. When the original meaning of this word, and also its conventional one is considered, it may not be deemed the most happy one that could have been selected, to express the characteristic feature of our institution which I intend by it.

Pythagoras, the "Peter Gower" of the Bodleian MS. so familiarly known to the Brethren of the craft, was the first to introduce this term "*philosophia*." He modestly ranked himself among the *philosophers*; i. e. "lovers of learning," instead of *magi* or "wise men," which was the name applied in olden times to all those who had erudition.

The ancient mysteries of every nation in which they flourished, were the conservative depositories of the arts and sciences, as well as of religious truths; and these were all communicated by *degrees* to neophytes, as they became, if at all, competent to understand them. Pythagoras before he established his association at Crotona, had spent twenty-two years among the Egyptians in the *adyta* of their temples, astronomying and geometrying, and was initiated into all their mysteries. In Babylon he was associated with the *MAGI* for twelve years, and instructed by them: and through their assistance, "he arrived at the summit of *arithmetic*, *music*, and other disciplines." Among the other "disciplines" are ranked "*geometry*, *astronomy*, and *the art of speaking and writing*."* Without descending into further details, it will be perceived that I use the term "*philosophia*" as expressive of the *knowledge of all the sciences and arts*. The definition of this term in its common acceptation, is "knowledge, natural and moral." The first part is applicable here; the last more properly appertains to my third and fourth division.

II. The *LATOMIA* of freemasonry. The term "*Latomia*" has been applied, and with appropriateness too, to the royal art or science of freemasonry in general. Its literal signification implies the art of building or architecture. Claude Antoine Thory, author of "*Acta Latomorum*" thus applies it, and there has for several years past, been published in Germany, a freemasonic periodical under the apt and distinctive title of "*Latomia*."

I will be readily understood as intending to embrace under this term, all of freemasonry that had a connection with the *architectural* art in ancient times, and in a measure, all that may be referred to the "tools and implements," as well as the "materials" used by builders of edifices, especially of those devoted to religious purposes. In short, all that is now understood as "*operative masonry*" in contradistinction to "*speculative*" or "*spiritual masonry*:" which last is referable in part to my third, and more particularly to my fourth division.

Architecture, the first of the arts, and having "*geometry*" as its key, might with manifest propriety be arranged under the first division; but this would be crowding too much under one head. Besides, its importance demands a separate and distinct place in our classification.

In the Bodleian MS. before referred to, of "the ten arts which masons

* See Jamblicus in his *Life of Pythagoras*.

have taught mankind," it will be seen that architecture is set down as the second on the list, "agriculture" being the first. One of our free-masonic lectures, places, as I think improperly, architecture the *fifth* in the rank of sciences.

Many masonic writers refer nearly the whole of freemasonry to this branch of it. But in doing so, they go farther than the facts of the case will warrant.

It has been satisfactorily ascertained that of the arts and sciences preserved and taught by "the ancient mysteries," architecture and its cognate and subsidiary arts held a prominent rank.

The old "Book of Constitutions" which you, Mr. Editor, are now republishing, abounds in illustrations of the "*Latomia*" of freemasonry.

In the History of Freemasonry, by Alex. Lawrie of Edinburgh, the masonic student will find a great deal of interesting history germane to this subject, regarding the Dionysian artificers of Asia Minor, the Syriac fraternities of Monnt Libanus, and the architects of the middle ages. In the rare work of Adler "*de Drusis montis Libane*," he will find a clue to the true origin of "*York masonry*." The Druses were free-masons, who in the last period of their history received the christian religion. And it is an exceedingly interesting fact to be noted as showing the indubitable connection which templarism had with freemasonry in days of yore, that the ancient templars were initiated into the mysteries of the Druses; and thus these old Templars became the *Kasideans** of their day.

III. Under the MYSTERIA of freemasonry I class all those doctrines connected with it, which relate to the primitive and true religion—all those degrees with their allegories, signs and symbols, and the lessons they inculcate, which treat of "the divine life" here on earth, of death, the resurrection and immortality.

If as I hinted under the second head, that some masonic writers had gone to one extreme, Hutchinson in his "*Spirit of Masonry*," and all those who have followed his lead, have run into another extreme, and, according to my opinion, in the face of undisputed facts, have discarded, or treated as of little or no account, the scientific, artistical and architectural character of freemasonry, except, perchance, so far only, as the temples of Solomon and Zorobabel are concerned.

IV. The fourth grand head I have denominated KOINONIA, which means literally "fellowship," and brotherhood or fraternity. To it I refer all that relates to the *social* character of our institution, and that sweet league and compact of friendship and affection which unites "the good and true" in one indissoluble band of brothers; whose works are works of "justice and mercy," of beneficence and benevolence, and with whom "brotherly love, relief and truth" are more than empty words!

While the "mysteria" of freemasonry may be said to develop our duty to God, the all wise, all powerful, most just and merciful, the Creator, Governor and Preserver of the Universe, and a true knowledge of his character, the "*koinonia*" of freemasonry illustrates our duty to our neighbors, and our brothers. "He that loveth not his brother, the love of the Father dwelleth not in him."

* The *Kasideans* were obligated to preserve and ornament the temple of Jerusalem.

The four departments of our mystic institution above defined, furnishes the most extensive and varied fields of research, some portions of which, notwithstanding all that has been written on the subject, have as yet been but partially explored; and on those often explored, the careful investigator will find many gleams of great interest to reward his labors.

An enigma. In these four departments, we have presented the four faces of the cherubim, and the *wisdom, strength, truth* and *beauty* of freemasonry!

If I should be required to specify which of the freemasonic degrees more than the others, afford illustrations of the "philosophia" and "latomia" of our Order, I would select the degrees of Fellow Craft, Mark Master, Intendant of the Buildings, G. Master Architect, Knight of the East, Prince of Jerusalem, Knight of the Sun, (and other degrees called philosophic.) There is scarcely a degree in freemasonry, ancient or modern, that has not a direct or remote, an ostensible or hidden allusion to the "mysteria" and "koinonia" of freemasonry. The most direct and full explication of its mysteria, can *only* be found in the eleven "Ineffable degrees." The "mysteria" will be found especially in the degrees of Master Mason, Secret Master, Perfect Master, Grand Elect Mason, and Rose Cross H-R-D-M, of Kilwinning. The "koinonia" shines forth beautifully and conspicuously in the degrees of Entered Apprentice Mason, Master Mason, Grand Elect Mason, Rose Cross Mason, Prince of Mercy, and Kadosh, or Knight of the White and Black Eagle. Indeed, in every degree of knighthood, acts of courtesy, hospitality and benevolence, are especially enjoined on all who wear the armor of a masonic knight.

In my next number I shall proceed to give a few illustrations of the "philosophia" of freemasonry.

Schenectady, N. Y., Jany. 26th, 1850.

FRENCH CORRESPONDENCE.

Paris, France, May 17th, 1850.

RESPECTABLE BRO MOORE:—

I embrace the opportunity upon the departure of our worthy Brother Wagner, a member of Clement Amitie Lodge, to tender to you anew my fraternal devotion, and to request you to be the bearer of my respects, as also the respects of Clement Amitie Lodge, to your respectable Lodges, N. C. Harmony and Miami.

I regret very much that communications are not more frequent between us, and that the brethren from your country are found so seldom sojourning amongst us. It would give

me great pleasure to receive and accommodate them and render them every service in my power. I confess also, that I have some selfishness in this matter, for I had hoped you would embrace the opportunity of sending me the remaining numbers of your excellent work—the *Masonic Review*—which I have read heretofore with so much pleasure and profit. I should be happy to be numbered amongst your regular subscribers; but unfortunately my means will not afford it, and I am compelled to rely upon the generosity of foreign writers to supply me with their invaluable lights, gratis.

Notwithstanding the unfavorable condition of France, masonry continues to take her onward and steady course, and a large number of our best citizens are becoming members of our Institution; because they see in it the principles of order and fraternal kindness which they can find no where else.

The government now openly protects us, and from this circumstance some of our subordinate Lodges have transgressed our immutable laws by admitting political and religious discussions; this evil is now submitted to the Grand Lodge, and is awaiting their judgment. Without an immediate abandonment of such evil, the Grand Lodge will doubtless conceive it her duty to suspend the labors of all the Lodges criminated. The Grand Lodge will institute a strict enquiry into this matter, and any resistance upon the part of the subordinates to render a strict account to the Grand Lodge agent, will be taken as evidence against them, and they will be dealt with accordingly.

We continue our legislative labors to make our general statutes in harmony with our new Constitution. I have the honor to be Grand Master of the chamber of delegates, member of the committee of appeals and member of the committee of the revision of the statutes, besides a number of other appointments. But complicated and arduous as my duties are, I do not complain, since they give me the opportunity to manifest my zeal for an institution which I esteem almost as religion itself.

Clement Amitie Lodge, of which you make a part as an affiliated member, continues her project of alliances. She has just admitted as correspondents, Zoir-babals, of the Polish State; Copenhagen of Denmark; Frederick of Hope, of the same State; Ferdinand and Caroline, of Hamburgh; the Eagle of Frankfort, of Frankfort-upon-the-Main; the Grand Lodge Suavite, of New Scotland; Minerva of Cloque, Switzerland; Archimides and Zoar, of Flanders; Viceria, of Altenburgh; Valtrojectina, of Utrecht; Tolerance, of London, and Yarborough Lodge, of the same.

As affiliated Brethren, Diezacker, of Miliannah, Africa; and Alikotsch, of Belgrade, in Turkey. Our alliances now amount

to seventy, and we hope to form fraternal alliances at every point of the globe, until our institution shall possess the primitive principles of cosmopolism in its strictest sense.

In order that the same intimacy and activity of correspondence should exist, the inferior as well as superior masonic bodies should be interested, and should you favor this thought, you might enlarge upon it in the *Masonic Review*. Upon the suggestion of the inferior bodies, all the Grand Lodges in America might form alliances and be in regular correspondence with all the Grand Lodges of the old world; and as all are governed by the same laws, would enjoy the same fraternal fruits of peace and harmony.

We desire you to invite all the Lodges in your State who are in good and regular standing, to correspond with Clemente Amitie Lodge: and all communications of this kind directed to Bro. Leblanc De Marconnay, Temple street, No. 115, on the Seine, will meet a favorable reception.

Your Grand Lodge is allied to the Grand Lodge of France, but as yet we have had no communication from her. We are awaiting ardently her approaching session when we hope to receive the minutes of her proceedings, together with such other matter as she may be pleased to communicate.

With assurances of my fraternal respect,

I am truly yours,

LEBLANC DE MARCONNAY.

St. JOHN'S DAY.

DAYTON, O., *July 4th*, 1850.

BROTHER MOORE:—I am sojourning here for a part of the summer, and had the pleasure of uniting with my masonic brethren in celebrating the feast and nativity of Saint John the Baptist on the 24th of June by a public procession, prayer, oration and dinner; about three hundred and fifty of the craft were in attendance. The oration was by brother N. M. Gaylord of Hamilton, Butler county, and was a performance highly creditable to the speaker, and well calculated to do justice to the character and claims of our ancient and honorable order. The Chaplain was our distinguished brother, the Reverend J W Hall, D. D. minister of the second Presbyterian church in this city. To those who know this eminently talented, pious and holy man, it would be unnecessary to say that his prayer to the Foun-

tain of light and of truth, came home to the conscience and won all hearts, making us, I trust, all wiser and better, and feel less than nothing in the sight of Him before whose bar we must all appear that our work may be tried. I must remark that it was to myself most gratifying, as it was no doubt to many of the brethren present, to witness Dr. Hall among us in masonic costume, and performing in so acceptable a manner his appropriate duties; may the great Master bless him and keep him steadfast. The dinner was served up by brother Squires at the Voorhees house, and was partaken of by almost two hundred brethren; our worthy host proved himself on the occasion a workman that need not be ashamed. We have no recollection of sitting down to a more sumptuous entertainment.

I also, by invitation, attended the masonic celebration at Springfield on the 27th of June, the laying of the corner stone of the Masonic and Odd Fellows Hall. The number of brethren in attendance was larger than at Dayton, but as you were present and the orator on the occasion, I leave for yourself a description of the interesting exercises.

The man is now living in this city, aged over four score years, Col. George Newcom, who fifty years ago piloted myself and wife, then lately married in Philadelphia, over Mad river and across the Prairie on my way to Fort Wayne. Then we lay down in the woods whenever night fell on us; now here is a city of twenty thousand inhabitants, full of wealth, refinement and enterprise; costly churches for all denominations, Academies, Schools, Mills and numerous manufactories, two masonic Lodges, a Chapter, Council, and Encampment, and three Lodges of Odd Fellows; and all this accomplished in one short lifetime. The history of the world can present no parallel case to the progress of Ohio.

Your friend and brother,

JOHN JOHNSTON,
of McMillan Lodge, No. 141, Cincinnati.

QUERIES.

BRO. MOORE:—Your answer to the following questions, in your excellent Review, will be thankfully received by many Master Masons in this vicinity:

1st. A brother who has taken the benefit of the bankrupt law, applies for the Order of Freemasonry to a Lodge who are well aware of this fact, and is recommended by one of his bankrupt creditors; has the Lodge the right to arrest the can-

didate's progress in taking the degrees solely on the account of the debt due the recommending brother, or for any other bankrupt debt? (no new promise having been made at the time of the candidate's reception into the Lodge.)

2d. After the candidate has taken the degree of Master Mason, has the Lodge a right to prefer a charge against him for not paying said debt, when the brother declares to the Lodge that his circumstances will not admit of his paying the same consistent with the demands of those having prior claims on him?

Yours fraternally,

Monroe, Ind., July 1st, 1850.

BENJAMIN CARTER.

A very brief answer will be sufficient for the above. If the bankrupt was believed to be an honest man, his misfortunes should be no bar to his reception. If he was believed to be dishonest, the Lodge should not have received him. But the Lodge would have been committing a fraud to take the man's money, confer the degrees on him, and then expel him for a cause existing and known just as well before he was received as afterwards.

EDITOR REVIEW.

TWENTY-FOURTH OF JUNE AT BETHEL, OHIO.

We were present, by invitation, at the festivities of the 24th at Bethel Ohio, and have rarely seen a more delightful and agreeable gathering of the Craftsmen any where, or at any time. There were between two and three hundred brethren in the procession—among the best and noblest men in Clermont County. Added to these was a vast concourse of Ladies and Gentlemen, who had convened to do honor to the occasion, and witness the celebration, in good old masonic style, of the natal day of our Patron Saint.

The procession moved through the principal streets of the town to the M. E. Church, which was filled inside and thronged outside; the doors and windows being filled with persons anxious to witness and hear the proceedings within. There was music, instrumental and vocal, prayer by Rev. Bro. W. H. Raper, and a talk from the Editor. After the services at the church the procession returned to the hotel of Bro. Perrine, where between two and three hundred Masons, with their lady friends, sat down to a most excellent and sumptuous dinner, prepared by Bro. P. and his excellent lady, as few else *can* prepare a dinner.

Every thing passed off most pleasantly and we shall long recur with pleasure to the 24th of June at Bethel. ED.

ST. JOHN'S DAY, LONDON, CANADA WEST.

London, Canada West.

DEAR BROTHER MOORE—

Our St. John's passed over, but not as we anticipated. A sad and melancholy event changed all our intentions. A brother of high standing in society, holding a militia commission, and being also a magistrate, and at the same time one of our wealthiest men, actually committed suicide by shooting himself through the head with a fowling piece. The verdict of the coroner's jury was "death under temporary insanity." He was buried on St. John's day with masonic ceremonies. The drums and fifes of her majesty's 23d regiment playing the solemn march—and about eighty brethren forming a procession. The intended procession to church was abandoned; as also the dinner in the evening, as we decided at an emergency held after the sad event had occurred, that feasting under such circumstances would be out of place. We had however a cold lunch in quietness, and the day passed away with serious feelings. How true, "we cannot tell what a day may bring forth." I think the event has induced very serious impressions on many minds. Within 12 months we have buried four masons here—three of them died suddenly, the other died as a christian: he was made a Mason in your country—his name was Jesse Walton—initiated, passed and raised in No. 144, Charity Lodge, Milton, Muncy Creek Township, Pennsylvania; came to Canada 1821; was a member of the M. E. Church in the U. States.

With fraternal regard,

I am dear brother,

Yours affectionately,

MAT. MAGILL.

A SENSIBLE MAN.

In a recent No. of "Zion's Herald," a methodist paper published in Boston, Mass. we observed a letter from a St. Louis correspondent, signing himself "OMEGA." This writer, referring to the funeral of Rev. Dr. Boring, one of the delegates of the M. E. Church, South, then in session at St. Louis. makes the following remarks:—

"The doctor's funeral, in addition to the simple formulas of the church, was graced (?) with the performances of three secret

societies ! When will ministers of the gospel learn to put their trust in God rather than in life insurance companies : think as much of church fellowship as of brotherhood with infidels ; and cease countenancing, by imposing ceremonies and showy and expensive regalia, the certain exchange of republican simplicity for the pomps of heathen triumphs and the parade of Romish worship" ?

We have not, for a long time, seen a paragraph indicating in the writer more ignorance or depravity than the above. The whole fraternity of Freemasons, (to say nothing about the other orders alluded to) is denominated a "brotherhood" of "infidels." We shall not stoop to rebut so contemptible an inuendo. That man (whom we suppose to be a minister of the M. E. church) knew that he was writing a deliberate falsehood when he wrote that paragraph. We cannot excuse him on the score of ignorance. No man at this day can be ignorant of the character of Freemasonry ; more especially if he live in this western country. He *must* know, unless he has kept his eyes and ears closed to every thing around him, that so far from Masons being an infidel band, they are doing more to spread the genuine principles of the Bible than all such narrow-minded self-conceited bigots as "Omega" in the country. We have no doubt he has tried, at some time, to become a Mason, and being found unworthy to associate with gentlemen, has been rejected. This accounts, doubtless, for his bitter hatred to masonry. We pity the congregation to whom "Omega" ministers ; and we are astonished that the Editor of Zion's Herald, who is a gentleman and a christian, should suffer such remarks to be inserted in his widely circulated paper. Ed.

REPORT OF COMMITTEE.

La Grange, Kentucky, Feb. 5, 1850.

DEAR SIR :—I have presumed to trouble you for an answer, through your Review, to the following case touching masonic usage:—Suppose a petition is handed in for initiation, received and referred to the proper committee, but before this committee report, (at the subsequent communication of the Lodge,) for fear of a "black ball," a motion is offered and carried, "that the committee be discharged from any further consideration of the petition;" is the Lodge debarred from proceeding further in the case, or has it the right, at any subsequent regular communication, to take action on the petition—spreading the ballot thereon.

Your views will be kindly read and received by

Yours fraternally, BURT HOPKINS.

The above had been mislaid by mistake, or it would have been attended to sooner. Discharging the committee before reporting, leaves the petition in possession of the Lodge, and action upon it may be resumed at any time. We suppose, however, that the By-laws of the Lodge will require a report on the petition from a committee before a ballot can be taken.

ED. REVIEW.

GRAND MASTER---WHO SHALL INITIATE?

We have received a communication enquiring as to the power of a Grand Lodge to confer degrees, and also as to the right of a Grand Master to "make masons at sight." The communication has been mislaid, but we state substantially its import.

A Grand Lodge, as such, has no right to initiate. Previous to the re-organization of the Grand Lodge in England in 1717, it was the practice to initiate in the subordinate Lodges, or wherever a sufficient number of the Craft were assembled in a suitable place. But the F. C. and Master's degrees were conferred alone by the Grand Lodge. At the re-organization of that body, however, the power to confer degrees was vested exclusively in the subordinate Lodges. Since that time no Grand Lodge, we believe, has claimed the power to discharge this duty; but it is exercised alone by the subordinates.

I am aware that some Gr. Master's claim the right to "make Masons at sight." We deny them that right in its literal sense. At a future day we shall examine into such claim more fully. At present we have only room to say that in our opinion they have no such right.

ED. REV.

24TH AT BURLINGTON, VERMONT.

Troy, New York, July 4th, 1850.

MY DEAR BRO. MOORE:—

On the 24th of June last, the anniversary of the birth of St. John the Baptist, was celebrated at Burlington, Vermont, by Washington Lodge. About 500 of the fraternity participated in the festivities. R. W. Bro. J. B. Hollenbeck, Secretary of the Grand Lodge, was chief marshal, assisted by Genl. Skinner of Plattsburgh, and Col. A. H. Pierce of Troy. De Molay En-

campment of Boston, Sir E. A. Raymond, Grand Commander, and Apollo Encampment of Troy, Sir J. S. Perry, Grand Commander, acted as escort. The Grand Lodge of Vermont was in full attendance. Among the distinguished Masons present were J. J. Rousseau, Past G. High Priest of the Grand Chapter of New York; E. A. Raymond, Grand Master of Massachusetts, J. Hegeman, Grand Master of Grand Encampment of N. Y.; E. Wadsworth, Past Grand Secretary of Grand Lodge of N. Y.; D. S. Wright, Senior Grand Warden of Grand Lodge of N. Y.; Capt. Sturges of the revenue cutter, and many others of distinction, who honored the procession. After marching through several of the principal streets, we repaired to the largest tent I ever saw, sufficient to contain from four to five thousand people, where we had the pleasure of listening to one of the most thrilling and interesting addresses from Bro. Shepherd of Boston, that it has been my lot to hear in my day. About five hundred were at dinner: after which the toasts, both regular and volunteers, were given, all excellent and in good taste.

More than twenty speeches and addresses were made by different individuals, great hilarity existed—good fellowship prevailed and nothing occurred to mar the festivities of the day. It was a grand procession and a glorious day, and I trust will tend to the advancement of the craft generally, and especially the Grand Lodge of Vermont, that has been buffeted to and fro upon the tempestuous sea of antimasonry, but has at last come up like a Phoenix—long may she flourish and may much good be the result of her labors.

Yours truly,

J. S. Perry.

SO MOTE IT BE.—ED. REV.

LAYING A CORNER STONE AT SPRINGFIELD, OHIO.

By invitation we were present on the 27th of June at the laying of the corner stone of a splendid Hall, now in course of erection at Springfield, Ohio, by the Freemasons and Odd Fellows united. We had hoped for a full report of the proceeding from the pen of the Grand Master, Dr. Kreider, who was present, and officiated on the occasion.

But the illness of Bro. Kreider, after his return home, prevented him from making out a report. He merely sent us a list of those who officiated as G. Officers on the occasion, and amid the sickness and confusion prevalent we have unfortunately mislaid it.

The Gr. Lodge of Ohio was convened on the occasion, the Grand Master in person presiding. A procession was formed of near seven hundred, Freemasons and Odd Fellows, in about equal numbers. After marching through the streets of that beautiful little city, the corner stone of the Edifice was laid in ancient form. A great variety of articles were deposited in the stone by the Odd Fellows and Masons, but we have not a list of them. Just as the ceremony of laying the corner stone was completed, a violent rain came up and as there was no building large enough to hold the vast throng, the procession was dismissed without an address.

A most beautiful place had been prepared in a grove near by, well seated, in which to have the speaking, singing, &c. but the rain prevented. We, however had some charming singing by the "BUCKEYES." Mrs. Bolton's admirable song,—

"Sons of a glorious Order"

was sung with inimitable taste as well as another piece by the same talented band of singers. We cannot speak too highly of the performances of those young men; their assistance was invaluable.

We have been at many celebrations of this kind, but never saw such a crowd of people on any occasion of the kind before.

The numbers were variously estimated at from ten to fifteen thousand. It seemed as if the whole country had come out to honor the occasion. The hotels were all filled, and the friends nobly threw open their doors, and bade all a kindly welcome to their hospitalities.

We hope to have something to say about the hall, when completed. We must not omit to mention, that Chas. Anthony Esq. acted as chief Marshal for the occasion; and none could have performed the duties more efficiently, than did Brother Anthony. Indeed all, from the Grand Master down, performed the duties assigned them, to admiration. ED. REVIEW.

EXPULSIONS.

West Union, July 3d, 1850.

C. MOORE, ESQ.,—Dear Sir and Bro:—

At the last meeting of West Union Lodge, No. 43, of Free and Accepted Masons, held in their Lodge room, on the 21st June last, the following resolution was adopted—a copy of which I am instructed to forward you for publication, in your most excellent "Masonic Review:"

"Resolved, That DAVID OAKS, a Master Mason, and a member of this Lodge, be and he is hereby expelled from all the rights and privileges of masonry, for unmasonic conduct."

A. HOLLINGSWORTH,
Secretary West Union Lodge, No. 43.

OBITUARY NOTICES.

Waynesville, June 24th, 1850.

BRO. C. MOORE—DEAR SIR:—

Please insert the following notice in your excellent Review:

DIED—June 12th, 1850, at his residence in Waynesville, Warren county, Ohio, of consumption, ISAAC SANDS, a member of Waynesville Masonic Lodge, No. 163. He was buried with the honors of the Order. Yours fraternally,

C. HAMMELL, Sec'y.

DIED—At Marietta, Ohio, of cholera, Bro. LOWREY COCHRAN, of McConnellsville, aged 33 years. Bro. Cochran was a member of Corinthian Lodge, No. 111; and was much esteemed for his masonic fidelity and christian virtues. He was buried with proper masonic rites by the members of his Lodge; and suitable and appropriate resolutions of respect for his memory adopted by the Lodge.

DIED,—In this city on the first day of July, 1850, of cholera, MRS. LUCY A. CONKLING, wife of Bro. Richard Conkling of this city, aged 27 years, 4 months and 7 days. Less than five years ago we announced, in the Review, the marriage of this amiable christian lady, to her now bereaved husband. With every thing around her to make life desirable—an affectionate husband, two lovely children, and fond friends, she tranquilly bade adieu to all without regret, assured that the change would be her infinite gain. It was but recently we noted the death of her excellent sister, Mrs. Duncan, of Kentucky; and now the elder has followed the younger to their spirit—home. These two estimable ladies we have long known—almost from childhood, and highly esteemed for their many and eminent virtues. But, alas, they have both fallen in early life. The love of devoted husbands, and the affection of numerous friends, could not save them from the fell destroyer. Thus

"Friend after friend departs—
(Who hath not lost a friend?)
There is no union here of hearts
That hath not here an end."

ED. REVIEW.

EDITOR'S TABLE.

PROSPECTUS

, FOR MASONIC REVIEW—SIXTH VOLUME.

To every friend of the Review:

The 6th volume of this cheap and popular magazine will commence on the first of October, 1850. As the Review is devoted exclusively to the interests of Freemasonry, and depends upon the craft alone for support, I respectfully request that you will use your exertions to give it a wide and extensive circulation.

The Review will continue to be the advocate and exponent of Ancient Freemasonry,—in its SIMPLICITY—its PURITY, and its SUBLIME MORALITY. In addition to these features, I shall endeavor to embellish and beautify the next volume in various ways, to an extent proportionate with the patronage received. At least one, and perhaps several well engraved Portraits on steel will appear in the volume. I shall also republish in the next volume, such interesting and valuable masonic works as are not easy of access, yet of value to the craft. I am trying to make arrangements to secure, the coming year, an able travelling correspondent among the craft in Europe, and hope to succeed. This, if successful, will be a very valuable feature, and add greatly to the interests of the work.

The price of the Review is put so low that all may avail themselves of it if they wish. If you will procure and send me ten or more subscribers, with the money, I will send you one copy for your trouble; and for every eight additional subscribers you send, with the money, I will send one copy to any poor and deserving brother you may name. I trust that every old subscriber will continue his patronage to the Review, and that many new ones may be added; and by this means our circulation, as well as the usefulness of the work, will be greatly increased. There are many Lodges, among the members of which the Review does not circulate at all, or but to a very limited extent. This should not be, and I trust the members of every Lodge will promptly extend to the Review a liberal Patronage.

TERMS: ONE DOLLAR per year, payable in advance. The credit system is entirely discontinued. It must be paid for when ordered, or it will not be sent. This I find absolutely necessary; otherwise the work cannot be sustained at so low a price, and especially with so many embellishments.

SUBSCRIBERS IN THIS CITY will be charged \$1.25 as heretofore, and have the work delivered by a carrier. In any other town or city where there are one hundred or more subscribers, the same arrangement will be made if desired. I should be glad to know early in September how many will be subscribed for in your place, so as to know as near as possible how many to print.

Do not send the money by mail, unless specially ordered—except at your own risk. You will send the name and address of subscribers by mail as soon as possible, and plainly written. Retain the money and send it by private hands; or procure a draft on this or any eastern city, or on New Orleans, or procure a certificate of deposit in some good Bank, payable to my order, and send me by mail.

My dear sir, will *you* help in this enterprise—in circulating the work? Place this before your Lodge, present it to each Brother you meet, urge all to take it, and procure and send as many subscribers as possible. Send as *early* as you can, that I may know in time how many to print. The Review is the cheapest, and has been so far the most widely circulated periodical of the kind in the world. By long and unwearied exertions, it has won its way to the affections of the craft in every quarter of the land. We intend to maintain its elevated position; and keep it, as it now is, in the van of every thing else.

Very truly and fraternally yours, &c.,

C. MOORE, *Editor and Proprietor.*

B. FORDNEY.—This brother, whose card of a Livery Stable in Lafayette, Louisiana, has been in our advertising sheet, has taken the ECLIPSE STABLES, New Orleans. Our friends having business in that line will take notice of brother Fordney's removal, and govern themselves accordingly.

BRO. DENNHARD, corner of 6th and Walnut street, in this city, has been enlarging, re-arranging, and beautifying his drug store and Mineral teeth depot. Our friends, in city or country, wishing any thing in his line, should give him a call. He is a clever fellow, good natured, and not bad looking. Success to him.

WAVERLEY HOUSE.—This excellent house on Main street, near the canal in our city, is now kept by Bros. Elliott & Hendrickson. The house has been greatly enlarged, refitted, and refurnished; and is inferior to no hotel in the city. We have tried Bro. Elliott's skill as a landlord in other years, and know that none is more capable than he. We commend the Waverley House to our friends visiting this city.

THE HARMONIA.—A musical work bearing this title has been laid upon our table by Bro. Ernst. We have looked through it, and although we are not an adept in music, yet we think the Harmonia eminently worthy of patronage. It is a "new collection of easy songs," and many of the pieces are of a high character. It is especially suited to schools, singing classes and the social circle.

Published by E. H. Pease & Co., Albany, New York, and J. Ernst, 183 Main street, Cincinnati, where the work may be had.

THEO. SCHWABE, of Zanesville, Ohio, has a card on our advertising sheet,—turn over and read it. He manufactures masonic jewelry of a superior character. Our friends who need such articles will examine his work.

GRAND LODGE OF NEW YORK.—This body held its annual session in the city of New York, commencing on the 6th of June last. We have not yet received a copy of its proceedings, but hope to ere long. An effort was made to settle the difficulty with the Philips Grand Lodge, but failed. This we much regret, but hope the craft in that State will "try again." A more successful effort was made with the St. John's Grand Lodge; and all the preliminaries of a full and satisfactory re-union entered into, which we hope will be perfected in good faith by all concerned.

The following officers were elected:

W. H. Milnor, of New York city, M. W. G. M.; N. Randall, of Buffalo, D. G. M.; D. S. Wright, Whitehall, S. G. W.; Wm. Holmes, Auburn, J. G. W.; G. Boyce, New York, G. Tr.; J. W. Powell, No. 261, Broadway, New York, Grand Secretary.

WATCH HIM.—A man calling himself ROBT. M. SECRIST, professing to be a mason, called at this office in March last, and told a tale of misfortune and distress. We believed him; and Brother Ernst and ourself gave him some books to sell at his urgent request,—he promising to make returns in a few days. That was the last we have seen of him, the books, or the money. We have concluded him to be a regular swindler, and take this method to caution the public and the craft against him. He professed to hail from Lewis Co. Ky. He brought us a letter of commendation from some person in Lewis Co.—we have not the letter before us and the name we have forgotten. **WATCH HIM.**

THE MASONIC REVIEW.

VOL. V.

CINCINNATI, SEPTEMBER, 1850.

NO. 12.

TERMS OF THE REVIEW.—ONE DOLLAR per annum, payable in all cases in advance. Subscriptions must always begin and end with the volume, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out, unless ordered. City Subscribers \$1.25; the Review delivered by a carrier.

Office, No. 183 Main Street, Cincinnati, Ohio, at J. Ernst's Bookstore.

GLASGOW MASONICS.

We copy the following letter from Scotland from the London Freemasons' Quarterly Review. It is long, but will repay a perusal, as it describes the doings of the Craft in the ancient city of Glasgow.

[ED. REVIEW.]

To the Editor of the Freemasons' Quarterly Magazine and Review.

DEAR SIR,—Since my last communication, a few events have occurred here to enliven our Masonic annals; and although, perhaps, possessing more of a local than a general interest, yet, as the relations of Freemasonry are most intimate as well as universal, they may not be altogether uninteresting to the Craft generally, and cannot fail to possess peculiar attractions to those, from whose eyes the scales of neutral blindness first fell within this province, who are now scattered over the surface of this busy mammon-hunting world, and who will peruse with affectionate interest in your wide-spread Magazine and Review, whatever recalls the memory of that important era of their existence.

The Provincial Grand Lodge continues to hold its Quarterly Meetings as usual, and to exercise a salutary surveillance over the interests of the Craft; and, although some important professional duties have for a short time interrupted the regular visitations of the very worthy Substitute P. G. M., Dr. Arnott, upon whom that duty has hitherto devolved, we regard with much satisfaction, the prospect of their resumption in the course of a few weeks. I am happy to perceive a breathing on the somewhat dry bones of that ancient and highly respectable lodge, the Glasgow Kilwinning, No. 4, whose place on the Grand Roll was, and is, at present, in considerable jeopardy, and that symptoms of life and vigor have again begun to manifest themselves, which we hope and trust will go on increasing. A general meeting was held in their elegant, though rather confined room, on the anniversary of our National Bard, and a staff of office-bearers elected, respectable from their stations and talent; and nothing is now wanting but a little sustained zeal and spirit to re-elevate that lodge to the high and influential position it has been accustomed to occupy, from which, through the concurrence of certain unfortunate circumstances alluded to in a former paper, it had declined. By

way of a start, and in hopes of replenishing their more than exhausted coffers, they advertised a "Masonic Ball" for Feb. 28, under the patronage of Sheriff Alison, Prov. G. M. and the other office-bearers of the Provincial Grand Lodge. The experiment is a new one here; we hope it will prove successful and accomplish the objects intended.

The question of place on the Roll of the Grand Lodge of Scotland, for the very ancient Lodge, "Glasgow Freeman St. John," has now been before the Grand Committee for several months. After a full and somewhat stormy debate at the last Grand Quarterly Communication, it was again remitted to the Committee; and we entertain sanguine hopes, that a place satisfactory to all parties, though perhaps requiring a little reasonable and brotherly concession on both sides, will ultimately be found for it. There is sufficient precedent to serve for guidance, and not the slightest danger of its ever being abused, as there is not another lodge in Scotland which could establish equal claims. Professor Aytoun contends that their Royal Charter contains internal evidence of a less degree of antiquity than it lays claim to. The opinion of Bro. Aytoun on that, or any other subject, is every way worthy of respect; but the antiquity of the "Lodge of Glasgow," does not rest on the evidence of that charter alone, but on many other collateral proofs, leaving no doubt of a high degree of antiquity; and even if we should be mistaken as to Malcolm Clanmore's supposed connection with the document, it is assuredly a very ancient instrument, into the translation and interpretation of which some mistake may have crept, and which proper enquiry will yet enable us to rectify.





But, besides this, the "Lodge of Glasgow" possesses a degree of interest, that attaches to no other lodge in the kingdom, from its being in a manner identified with one of the noblest and most perfect cathedral structures that yet remains to us in Scotland, to attest the marvellous skill of our Masonic *Confreres* of "the olden time,"—a structure, whose venerable site was consecrated amid solemn groves which threw their sombre shadow over the dark and mysterious rites of Druidism, and resounded to the shrieks of its human victims, ere yet Columba had taken up his residence in the tempest beaten Ionia, and lighted the lamp of a purer faith in that lonely isle—when the Acropolis of our "Modern Athens" (whose glorious prospect at Summer Eve" roused the poetic *estro* and inspired one of the sweetest, truest, strains of the "Bard of Hope,") looked down on a wild and savage district, sparsely speckled with a few heathen huts. Six hundred years afterwards, this Lodge, St. John, under the Royal auspices of the sainted son of Clanmore, in the beginning of the twelfth century, replaced the rude Saxon chapel, or cell, which then covered the bones of the Apostle of Strath-Clyde, by a more spacious edifice in the Norman, or Romanesque style, one of the earliest of the kind in Scotland; and when some forty years later, this "*Alma Mater multorum gentium*," as it is designated in the Masonic Charter of William the Lion, was consumed by fire, they laid the foundation-stone of the present beautiful crypt, and joined in the song of jubilee at its consecration ere that century closed. They reared the superincumbent Choir, so rich and rare in its sculptured beauty—poised with wondrous skill on lofty clustered columns the ponderous tower and gracefully tapering spire—projected the transepts, extended the spacious nave, and

expanded the aisles, during a period of four hundred years, in all the varied forms of that most picturesque of styles, the "Pointed Christian;" and, when the time came, that the faith of their fathers was no longer Catholic—when the pilgrimage was proscribed, the candles extinguished, the altars profaned—when relics had lost their influence and shrines their sanctity, and destruction with lurid wing hovered over the object of their pride and veneration, the gallant St. John's-men stood foremost in its defence, and were the honored means of its preservation, as they had been the sole instruments of its construction.

It was the same St. John's Lodge which, scarcely fifty years afterwards, in honorable, but subordinate juxtaposition to our ancient "Mary's Chapel," along with the other more prominent and important Lodges then in Scotland, renewed the destroyed charter to the Rosslyn branch of the noble house of Clair, and have, till this day, maintained their integrity as an incorporation and a lodge. The admission of this lodge to an honorable connection with the Grand Lodge, will not increase the estimation, in which it is already deservedly held in the West; for that is secured to it by the respectability of its members, and its inseparable connection with a wealthy and influential incorporation; but it will greatly increase their opportunities of testifying their ardent attachment to the principles of our Order, their sincere respect for the Grand Lodge, and enable them to lend their powerful and willing aid in upholding the interests of the Craft, at no time more needed in our province than at present.

I have several times had an opportunity of examining an ancient relic belonging to the Freeman St. John's Lodge, consisting of an old oak charter, or jewel-chest, of which a description, from the pen, I believe, of the W. M. of St. Mark's, appeared some months ago in the most popular of our local journals, the Glasgow Herald. It is about eighteen and a half inches long, thirteen and a half wide, and twelve deep. The massive oak, of which it is composed, would amply suffice for the construction of three modern cabinets of like dimensions, which, together with the double locks, and ponderous iron bands with which it is provided, indicate the precious character of the articles, of which it was, doubtless, the depository. The top, formed of solid oak, originally from three to four inches thick, is elaborately carved in high and bold relief. In the centre is a clustered group of the implements of the Craft—the square, the compass, plumb-rule, and twenty-four inch gauge; while the base of a column, emblematic of durability and strength, is enclosed between the legs of the compasses, and the stock and blade of the square. To the right is a wreath of foliage, attached by the extremities to two projecting scrolls; and to the left, the boldly relieved head, neck, and breast of a venerable cherub, with expanded wings. A similar figure, also cut out of the solid oak, adorns each end. The lid is bordered with something between the Norman or early English billet-moulding and the carved bead, so common in the enrichments of Grecian architecture, and a leaf on an ogee profile. The front is divided into two compartments by the same carved beading, or miniature billet-moulding, the undermost defining the front of a drawer, also secured by two ancient locks of cunning workmanship. Within these compartments

are inscribed, in projecting Roman letters, of somewhat irregular form and arrangement, so as to accommodate themselves to the fastenings—

GOD		SAVE		THE
16		KING		84
AND		MASONS'		CRAFT

The bottom, of considerable thickness, projects beyond the sides and ends, and finishing in a *cyma reversa* forms a solid base. It is altogether an antique and venerable looking object, redolent of Archæological associations, and, doubtless, intended for the safe lodgement of their Royal Charter and the mysterious insignia and jewels of the Craft. What rare and precious records of the ancient usages may have been secured under the quadruple locks of this iron bound ark; and what hieroglyphic symbols, of word, sign, and grip, incommunicable to ears or eyes profane, have lurked within its sacred crannies?

Although, for a year or two, the lodges generally of this district have displayed even less than their usual degree of activity, yet the tone of Freemasonry has been sensibly elevated during that time. This has been partly owing to the European reputation of the R. W. Master and the high respectability of the office-bearers of the Provincial Grand Lodge, and to the active exertions of one of the subordinate lodges, which by setting the example of fitting up rooms for itself, to be used exclusively for the purposes of Masonry, thereby getting rid of the opprobrium of holding Masonic communications in a tavern, with all its treacherous seductions to adjournment, and by introducing several improvements on the ordinary system of working, by which the regular meetings are rendered more interesting and instructive, have increased the number of its members without detracting in the least from their respectability, and already acquired for correct Masonic practice and maintenance of the spirit of the Order a celebrity not by any means confined to the immediate district, and have borne down to a considerable extent those popular prejudices, to which the indiscretion of young and ill-taught Masons have but too often given countenance—I allude to the Lodge at St. Mark, and the office-bearers elected at the general meeting held last winter, on St. John's day, enjoying as they do the entire confidence and respect of their Brethren, and carrying both zeal and ability into the efficient discharge of their respective duties, affords every rational assurance of its continued prosperity. As usual, they testified their Masonic fealty by a respectable deputation to the Grand Lodge Festival, annually celebrated on the Feast-day of our National Tutelar Saint. Although the deputation this year was not quite so large in point of numbers, as those of the two preceding years, we believe it was, nevertheless, the most numerous one there, with the exception of

the Connaught Kilwinning, whose active zeal and attention at all times to Masonic propriety would not only justify the application of the old Douglas motto, "*Jamais en arriere*," but entitle it to the more positive, "*Toujours en avant*;" as the Glasgowiegians, however, happened on this occasion to be, for the most part "portly men, i' faith and corpulent," it was jocularly remarked, that if the question of size, in this friendly rivalry, had been submitted to the *arbitrement* of the measuring line or scales, the result would have been no way equivocal.

A deputation was also appointed to the Mother Kilwinning Festival, held at Kilwinning on St. Thomas' day; but from accidental circumstances, the W. M. only reached the destination. He reported to the next meeting, a most delightful evening spent under the Presidency of Brother Johnston, of Redburn, who had every reason to be gratified with the many proofs he received in the course of the evening, of the affectionate regard, in which he is evidently held. The attendance was numerous—not quite so correct, certainly, in point of Masonic costume as was to have been wished, but consisting, as it ought to do, of all ranks of society—landed proprietors and their tenants; veteran officers, who had spent a life of activity and adventure in the Army or Navy, in the dexterous and valiant defence of our hearths and liberties; merchants and bankers, and humble artizans; craftsmen and cotters—all animated by the pure spirit of harmony and brotherly love. There is much of native humor as well as poetic feeling kept alive there by the reverential admiration with which the memory of Scotland's rustic bard is cherished in that "Land of Burns;" and several excellent original Masonic songs were sung by their authors.

The Lodge Blair, Dalry, was represented by a numerous deputation, and recalled an interesting and melancholy association. This Lodge was constituted in the year 1821, receiving its charter from the Mother Kilwinning, while at issue with the Grand Lodge on the tender point of Masonic precedence. The late Sir Alexander Boswell, of Auchinlech, was the Grand Master of the Mother Kilwinning at the time, and commemorated the auspicious event by a song of his own composing, the very year before his fatal duel with Stewart, of Dunearn—who within these few months has also paid that debt of nature, which even the Pennsylvanians cannot repudiate. The Charter was obtained on the application of Blair of Blair, the W. M. and the other office-bearers elect; and the humor of the song consists in the *equivoque*, which pervades it, in allusion to him and the Mother Kilwinning. It is in considerable favor, and sung on most of the festive Masonic occasions, in that quarter—at least, where members of the Dalry Lodge happen to be present.

A rather interesting event, connected with the same Lodge, St. Mark, significant of the harmony and good feeling that exists among its members and of the estimation in which they hold their present chief officer (Brother Miller) has recently taken place;—this was a presentation to him of a half-length portrait of himself, painted by Brother Knott, one of the members, a young and rapidly rising artist, and an elegant piece of silver plate. A portrait only was at first intended; but so readily was the invitation to subscribe, responded to—even the Tyler insisted on

having his name recorded as a subscriber, that a piece of silver plate of rare and beautiful design, and exquisite workmanship, from the establishment of Brother Alexander Macdonald, Jeweller to the Lodge, was added, together with another portrait of smaller dimensions, to be hung up—*pour encourager les autres*—in their handsome and commodious lodge-room.

This testimonial was presented at a public dinner in the Trades' Hall, on the 20th of January last; and, although the party assembled was chiefly composed of members of the Craft, and indeed of the St. Mark's Lodge, it was not confined to them; and the semi-Masonic character of the meeting imparted to it a new and unexpected interest. Upwards of sixty gentlemen sat down to dinner.

Dr. ARNOTT, discharged the duties of the Chair with great tact and ability; while those of Croupier, somewhat less onerous, were not less satisfactorily performed by HUGH TENNENT, Esq. of Well Park—a gentleman of the most unassuming manners and deportment, enjoying a large and deserved share of popularity, from his genuine, practical philanthropy.

The Chairman was supported on the right by the guest of the evening, on the left by Sir William Moore, of Glenlee, Bart., Senior Warden of the Grand Lodge of Scotland; and on both hands sat the members of Committee appointed for the management of the whole proceedings—consisting of Brothers Notman, (Convener) Maclean, Alexander, and John Macdonald, and Reid. The Croupier was supported by Mr. Meek, also a member of the Committee, Brother Lamb, Councillor Paterson, &c. The usual loyal toasts, prefaced with much taste and good humor, were successively proposed and honored.

To the toast of the "Grand Lodge of Scotland," Sir WILLIAM MILLER replied in concise and happy terms.

The CHAIRMAN then called for a special bumper, and spoke as follows:—"Mr. Croupier,—Masonry has now existed for more than four thousand years, and by the blessing of the Great Architect of the Universe, may continue till the time arrives when all things shall be revealed. It is not my intention here to enter upon a discussion how Masonry arose, or for what purpose it and other similar institutions were founded, because I feel that the proofs I must bring forward are of a kind which I could only support and explain with freedom within the walls of a tyled lodge; but the general history of mankind indicates that there were beams of light in Egypt when darkness prevailed over the greater part of the rest of the world. All have heard of the Ancient Egyptian Mysteries; and by many who have not taken either the trouble or the proper means of enquiring profoundly into their nature, they have been much abused. These Mysteries were managed by the Priests; and those who have heard that the Egyptian multitude worshipped not only animals, but even leeks and onions—

'How Egypt, mad with superstition grown,
Makes gods of monsters—is but too well known;
Religious nation, sure, and blessed abodes,
Where every garden is o'er-run with gods!'

Those who have read of such, whether in Juvenal or elsewhere, suppose that this was also the religion of the Priests; but from all that can be collected from the accounts handed down to us of the Mysteries

themselves, their object was to correct such absurdities, and to preserve a pure and unsullied knowledge of the one Great God, the Creator of all things. This was not communicated to the public at large, for their minds were incapable of appreciating such knowledge ; nor was it ever communicated to the initiated all at once, but by steps or degrees ; so that, proceeding from one point to another, the mind might be regenerated and raised to a contemplation of the attributes of our Maker. When these mysteries were transplanted into Greece, such, unquestionably, was always their import. But religion, though it was made the chief pursuit, was not the sole object of their attention. All branches of learning and science were in the hands of the Priests and of the initiated—Mathematics, Geometry, Astronomy, and Architecture, nay even Music, were taught by them, as well as Religion, Ethics and History. It is true that after the lapse of centuries, and particularly from the admission of females, many corruptions, nay even the vilest debaucheries, crept in—especially in Greece ; actuated partly by a desire to avoid which, and partly with the design of devoting themselves to Architecture, a colony from Eleusis passed over into Ionia, rather more than a thousand years before the Christian era, and formed themselves into an association, celebrated for ages by the name of the Ionian Architects or Dionysian Artificers. These, however, still retained a similar, although purified form of initiation ; but, although for obvious reasons I dare not touch upon them here, most of the modes of recognizing each other from those not belonging to the society seem to have been materially altered. It is from this body that we Freemasons claim our descent ; and for the long space of three thousand years, scarcely any alteration has taken place. Where nothing is allowed to be written, this assertion may appear difficult of proof ; but every well-educated Brother who has a knowledge of astronomy, may, if his mind be directed into the proper channel, perceive intrinsic evidence of what I have just stated. Assuredly gradual changes do take place in all societies ; and, in one respect, many changes have happened to Masonry. The individual who might have been best qualified to preside at the Mysteries of Egypt and Greece, might not have been so among the Dionysian Artists ; and now-a-days, we do not make it imperative that the Chief Officer, far less an ordinary Member, be either a Clergyman or an Architect. Methinks, I hear some here present whispering, “ What then do Masons do in their lodge, so as to cause it to resemble the societies of by-gone times ? ” To such I will make no reply : let them come and see. There are, indeed, many things that we do which I dare not here mention, and which, even were I to mention, could not be understood by the world at large, from want of previous training. But there are some things we do, which all mankind can understand ; we have a system of initiation, in substance the same as has prevailed in all ages, from the days of the Patriarchs to the present day, as exemplified in every sect and denomination of Christians ; for every initiation that I have heard of, whether secret or public, consisted in a lustration, a purification, or a setting apart from the rest of the world, and inculcates a raising of the mind from the things of sense, to what lies beyond the grave. Then sir, in a lodge, we enforce charity ; we meet in love and unity ; we inculcate religion without entering into the speculative

regions. In a lodge, the Jew meets on a level with the Christian, the Protestant with the Roman Catholic—all promoting the same great end in the same way—without jarring, without acerbity of feeling, or ever offending each other in word or action. Now, sir, far be it from me to say, that every one who enters our body becomes, from that circumstance alone, able to manage the affairs of a lodge, so as to produce such happy results ; nor is it expected ; for all have not the same gifts—yet every Brother may assist ; although it must be confessed that this chief duty lies in the presiding officer. A lodge is a democracy ; but no autocrat was ever so powerful as the Master of a lodge. Almost everything, then, depending upon him, a proper selection is requisite ; and therefore I shall give, in a few sentences, what I believe are considered the characteristics of one eminently qualified for such a high and responsible situation. He ought to be a person well skilled in all the ceremonial of initiation ; for it is preferable that he go through everything himself, than trust this department to others. He ought to have as much leisure as to allow him to attend regularly every meeting of the lodge. And, lastly, he ought to be such a person, that all ranks of society, while in the lodge, may confide in him as an equal, while they obey him as a superior, and, while out of the lodge, may esteem him as a friend. Such is the *beau-ideal* of the Master of a lodge. I do not say that none but such ought to be elected ; but I assert, without fear of contradiction, that the nearer the approach to such a standard, the more certain is his lodge to rise in the estimation of Masons and of the public. Perhaps some here present may think that I have drawn the picture of a phantom—of a being to be wished for, but impossible to be found. If such there be, I have only to request them to direct their eyes to my right hand ; for every brother of St. Mark's will have no difficulty in joining me in saying (placing his hand on Brother Miller's shoulder), "Here sits the man !" Masonry, like everything else, has its ebb and its flow ; and when I say that of Masonry in general, it may be affirmed more especially of Masonic Lodges. There, so much, as I have already said, depends upon the Master, that neglect on his part, or a want of confidence in him on the part of the Brethren, immediately brings the lodge from a flourishing condition down to little more than a cypher. For a long time, the St. Mark's Lodge was in high repute in Glasgow, superior to most, inferior to none, and numbered among its members some of the brightest constellations that Great Britain ever produced ; but, whatever was the cause, it became almost dormant. About four or five years ago, a strong desire arose among a few, to arouse it from its drowsiness ; and never, sir, was a more happy selection made than in the person of our guest, the Right Worshipful Master. His education had been excellent ; the profession (that of medicine) to which he originally attached himself—and, to perfect himself in which, he studied not only in the schools at home, but also on the Continent, brought him to be not only acquainted with all classes of the community, but made him a fit associate for all. His thirst after architectural subjects was an additional qualification, which Masters of lodges seldom now possess. His affability in the Chair endeared him to you all ; while his firmness and decision of character, were a guarantee that he must be obeyed, when necessary.

A nobleman might come to his lodge, and feel gratified by making his acquaintance; a peasant might be there, and yet be equally well received. Those who have seen Brother Miller go through our sublime ceremonies, and listened to the addresses he gave, were sure to go away gratified; and I believe there are few who, although older Masons than himself, did not receive benefit therefrom. No wonder, then, that the Lodge St. Mark assumed its present proud position, and that so many were induced to flock to its standard. But the profession to which Brother Miller has attached himself of late years, required gradually more and more of his time to be devoted to it; and he saw, with pain, the hour arriving when he must either neglect his business or the lodge. It was, therefore, his intention, to have retired from the Chair at last St. John's day; but at the earnest entreaties of the Craft, he has been prevailed on to retain the office for another year. It was, then, most proper that the brethren should take the earliest opportunity of perpetuating their high sense of the valuable services he has conferred on the lodge, by presenting him with some testimonial of their regard. This testimonial—a portrait by one of Scotland's most rising artists—a portrait (addressing Brother Miller), of yourself, wearing the Badge of the Master of a Lodge and the Star of the Royal Order of Scotland, and this piece of silver plate—each with a suitable inscription, I have now much pleasure in presenting you in the name of the subscribers. May you long make use of the latter; and may it be still longer, before your wife or children have it in their power to say, while looking at the other, 'This was my husband—this was my father!'—'Brother Miller's good health, and God bless him!'"

When the cheering had subsided, and the interposition of some appropriate strains of music had allowed Brother MILLER to recover from the emotion with which he was obviously overpowered he arose, and, after renewed plaudits, spoke as follows:—"Bro. Chairman, Croupier, Brethren and Friends; during the few weeks required for the preparation of the very valuable testimonial which has now, in terms so flattering, been presented to me, I have had time to recover from the surprise with which, on the first proposal, I was affected, and to become in some degree familiar with the intention. I do not, however, feel that this familiarity has diminished the difficulty of conveying to you the sense I entertain of the very great honor done to me, enhanced as it is by the presence of so many personal friends and intimate acquaintances, and under the presidency of one for whose valuable friendship I am indebted to our Masonic connexion, and who only requires to be known to be loved and respected. The many happy evenings spent by me in St. Mark's Lodge, during a period of nearly twenty years, the agreeable intimacies, affectionate friendships, and permanent relationships there formed; the honor of unanimous election to the high place which I now for the fifth successive year hold in connection with it; and the numberless proofs of the cares, which usually accompany the honors of office; and this additional, most substantial, and abiding expression of regard was alike unlooked for and unnecessary. It is not, however, on that account the less gratifying. On the contrary, it is more so, both in fact and form; and many years hence, when I shall have long passed from this probationary scene of mingled enjoyment and toil, those that are nearest and dearest to my affections will recall with grateful pride,

the honor which has this evening been conferred, on their partner, parent, or relative. The solemn manner in which I was introduced to the Ancient Order of Freemasonry, made a deep and permanent impression on my mind; and when, many years afterwards, I was reluctantly prevailed upon to undertake the duties of a Master of a Lodge enjoying such *prestige* of former celebrity as did the Lodge, St. Mark, it was with a full conviction of their onerous and important character. Like many others, I felt disappointed by the disproportionate results of an institution so ancient, so universal, and founded upon principles so genuine, as to find a responsive chord in the bosom of every honorable and well-intentioned man. I felt convinced there must be something wrong in the ordinary working; and looking to the practices of the olden time, I was satisfied that the only way to uphold the influence and usefulness of the association, was to fall back on those practices, and to give to our Communications a more general and varied interest than heretofore; and, however imperfectly these intentions have as yet been carried out in the Lodge St. Mark, the success which has already attended the effort affords sufficient indication that the step has been taken in the right direction. Deeply implanted in our nature, is a reverence and respect for whatever enlarges the sphere of our affections, recalls the memory of interesting events, and brings together remote periods of time. The Masonic Association eminently accomplishes these objects; and the influence exercised by it in ancient times, when knowledge was of slow and difficult attainment and its general diffusion regarded as impolitic and dangerous, is frequently alluded to by the Father of Historic Narrative. But while the train of Masonic Association brings within our retrospective scope, the antediluvian labors of the Sons of Seth, perpetuating their scientific discoveries by their pillar of brick and their pillar of stone—the one to resist the destruction of fire, the other of flood—places us before the magnificent structures, the sculptured obelisks, and fanes of Egypt—carries us down the faint, but certain track left by our Brethren, the Artificers of Ionia—leaves us to linger in reverential awe before that heaven directed pile, (prefiguring a more glorious dispensation, which rose, in noiseless perfection, the echoes undisturbed by sound of hammer, axe, or iron implement, on the hallowed heights of Moriah, under the auspices of the “wisest of men” and his associates, the Hiram of Tyre)—still more intimate are our relations with the Brethren of the Middle Ages, the transcendent merits of whose labors are daily becoming better known and more highly appreciated, the eloquent theme of the Antiquarian Architect, the most popular and prolific subjects of the pencil of the modern Artist, reproduced in our factories in every possible variety, in the numberless objects which minister to our domestic comfort and contribute to the gratification of refined taste. The prominent, as well as the only original feature of Roman architecture, is the arch; but the arch of the Romans was a clumsy and unscientific production, dependent for its durability and strength on the redundant mass of material employed and the admirable qualities of their cement. They knew nothing of that scientific balance and mutual resistance of parts, by which, in the hands of the Freemasons of the Middle Ages, it enabled them to effect such magnificent results with materials so insignificant and apparently so inadequate. The sculptured enrichments, too, of their bosses, corbels,

and capitals and bases of columns, in point of grace and beauty, are unsurpassed by the best efforts of Grecian art, and display an exhaustless variety, to which all living nature was tributary and to which classic art could make no pretension. It was a principle with them, that nothing be introduced without its meaning and its use; their heart was in their work—whatever they did, it was their pride and ambition to do their very best; and the only reward they looked for, was the Masonic distinction which honest merit was certain to secure. If the progress of the building was slow, the design admitted of successive addition; and what they did, was done in a manner as perfect and substantial as it was possible to do. It is the manifest neglect of these principles, which constitutes the opprobrium of modern construction—the absence of truthfulness, the prevalence of hollow pretension, to make the greatest possible display with the least expenditure of skill and money, is the only ambition justifying the bitter criticism of a recent reviewer on the prevailing fashion of the day; ‘Now copying the deformity of a gigantic barn, now aping the graces of a classic temple, now running to seed in that bristling conglomeration of pinnacles which seems to be the distinguishing characteristic of modern Scottish Gothic.’ Freemasons, it is true, do not now—and more the pity!—stand in the same practical relation with building operations as formerly; but they can still, and they ought to, exercise an important influence upon them, by calling constant attention in their lodges to the essential qualities of good construction, which should always exemplify the Masonic attributes of Wisdom, Strength, and Beauty; and surely an association of such universal diffusion, linking together in the bonds of Brotherly Love, Relief, and Truth every region of the earth, every district, every hamlet almost, and which, even on the wild and stormy main, as far as eye may strain or glass can reach, demonstrates its existence and claims its privileges is not inadequate to the most important results in any good and useful direction! I shall not even attempt to express how highly I value the honor done to me this day, but only add, that on this, as on many other occasions, I have, from the official position I happen to occupy, been the fortunate object of that expansion of feeling so fully developed in a Masonic lodge, and the many tangible expressions of satisfaction at our mutual connection with an ancient and honorable association. It becomes me only further to say, that no Mediæval Freemason could have entered more heartily upon his task, or have displayed a more sincere and earnest desire to do every possible justice to the subject—itself so unworthy—than did Brother Tavernor Knott; it was evidently with him a labor of love: and those sittings which I had looked forward to as a somewhat irksome and disagreeable duty, were rendered both pleasant and profitable from the readiness and ability with which he explained the principles of his beautiful art, which he seems to have made the subject of deep and hearty study. I hope sincerely that his efforts on this occasion will add to his celebrity, and secure to him the more solid and substantial rewards, due to genuine and intrinsic merit.”

Bro. Millersat down amid much applause.

The following toasts were then given:—“Sheriff Alison” (from whom a letter had been previously read expressive of his hearty sympathy with the object of the meeting and his

regret that an important engagement would prevent his being present) "The Provincial Grand Lodge," by the CROUPIER, replied to by Dr. ARNOTT, his worthy substitute; "The Clergy," by Brother KNOTT, who in his introduction made some touching allusions to certain incidents of his early youth, of which the language and sentiment were creditable alike to his heart; "Prosperity to St. Mark's Lodge," by the CHAIRMAN, feelingly replied to by Bro. MILLER.

In the course of his reply he mentioned, that his well known connection with that lodge, frequently led to the introduction of the subject of Freemasonry where he happened to be present, sometimes in ironical compliments, at others with a desire on the part of the introducer to obtain information on the subject. A few months ago, at a party chiefly composed of members of our honourable Trades' House, a gentleman prominently connected with one of the Incorporations commenced a very fluent though somewhat common place tirade, against what he was pleased to characterise as "That ridiculous and nonsensical thing, Freemasonry,"—he said, he was once very near being made a Mason; and when preparing to do so, they were very careful to put the *Cat* out of the way. Bro. M. acknowledged that this was a very necessary precaution on the part of its owner in the absence of any luckless representative of the gallinaceous tribe, in proof of which, he quoted several amusing lines, which greatly diverted the Brethren.

Bro. Notman, who has favored the Lodge with several interesting and instructive papers on the subject, next gave "The fine Arts, and Bro. Knott." He stated, that, had he consulted his ease and comfort, he should not have risen to propose this toast; but on such an auspicious occasion as the presentation of a testimonial to his dear, worthy, and talented friend Bro. Miller, and honored as he was by being appointed Convener of the Committee of Management, whose labor of love had now so happily terminated, he could not under any circumstances hold back from the task, or deny himself the pleasure of such an opportunity. "The Fine Arts were a subject of so much importance, and their principles so widely diffused, that little need be said by him upon a toast so universally appreciated, and so well known to all. They appeal to the imagination, awaken a sense of the beautiful, and tend towards the perfection of judgment, on everything within their sphere, imparting even to matters of utility beauty of form and harmony of color; they blend and mix with the daily wants of life, and even enter into the transfer of commercial wealth; great names are associated with them; and the greatest (because the most peaceable) of mankind have designed and directed them. England, or I should rather say Great Britain, with its mighty spirit, now nobly takes up her position as

patron, promoter, and extender of the arts of Peace, bringing comfort and happiness to millions of the human race, and spreading over the civilized world the Masonic bond, which emanated from heaven, of 'Peace on earth and good-will towards men.' Art has made rapid and powerful strides within the last few years, realizing new conceptions of artistic beauty and showing increased combination of ornament with utility. Go into the cottages of the poor or of the humbler classes, and you will there find a desire for the correct principles of Art, even in their humble adornment! Look to the comfortable homes of the middle classes—comfortable through the general taste for and cultivation of art, and you will observe much that that is pure in taste and beautiful in composition, from the pictures on the walls to the most minuet article of domestic economy. Bro. Knott is known to us as a rapidly-rising artist; he has produced a faithful likeness of our worthy friend, besides being an excellent work of Art. May he progress in the high profession he has chosen for himself, and may his aim be commensurate with the advancing spirit of the times, and his genius keep pace with the onward march of intellect!"

Bro. Knott replied with modesty and propriety.

"The Committee appointed for getting up the Testimonial," was given by the CHAIRMAN and Br. NOTMAN, the Convener, replied.

"The magistrates and Town Council of Glasgow," by Br. MACLEAN. Bro. TENNENT having been a member of the Town Council from the passing of the Reform Bill, till last year, replied on behalf of his old comrades.

"The Press," given by Bro. TENNENT, was ably acknowledged by Bro. HEDDERWICK.

"The Strangers, and Brother M'Kennell, Secretary to the Athenæum," followed, to which that gentleman replied.

Various other toasts were given, many excellent songs sung, and the whole proceedings enlivened by the well-selected music of Mr. Thomson's band. The refreshments provided by Bros. Maclery, Davidson, and Ferguson, fully sustained their well-established reputation in that walk. The party kept well together till the last; and several of those present, not members of the Masonic body, remarked, that if this meeting was any thing like a fair specimen of Masonic festivals, the sooner they acquired a title to attend them the better.

In this paper I have considerably exceeded the limits I intended, and although my materials are far from being exhausted, I shall leave what remains to be communicated, along with other events daily ripening and developing themselves, until some future occasion.

I am, yours, respectfully,
Glasgow, February 20th, 1850. ARCHITECTON.

WHO ARE WORTHY?

Russellville, Ohio, July 12, 1850.

BRO. MOORE:—I wish to enquire of you, in what manner you would dispose of one who should present himself to you as a *Mason*, asking for relief; and after due examination you were to find him to be such, and that he had never been suspended or expelled. But at the same time he had not been an active member of a Lodge for twenty years; yet from certain unmistakeable signs, you were to discover that he was unworthy to receive any assistance from your hands; would you be justifiable in extending relief to him?—Or, in other words,—would a Brother be violating his masonic duty in withholding relief from such a person? ENQUIRER.

When a person presents himself and asks for assistance in the character of a *Mason*, there are two things to be ascertained previous to granting his request. The first is,—*is he a Mason?* Having ascertained satisfactorily that he is a *Mason*, the next enquiry is—*is he a worthy Mason?* Unless this latter question can be answered in the affirmative, he has no claim upon a *Mason* for assistance,—at least no more than he would have upon any other person.

But the question recurs,—what renders a *Mason unworthy?* This is more easily asked than answered. If he has been expelled or suspended, of course he is unworthy. This is very clear, nor will it be doubted by any one; and yet we have known men under suspension and even expelled, who were really much more *worthy*, in the strict sense of that word, than some who were neither expelled nor suspended. A member of a Lodge neglects to pay his dues at the end of the year; perhaps he is unable just at that particular juncture to pay even that small sum; or probably he is absent from home, or forgets it. The consequence is, he is suspended. For what? Why, because he has failed for once to pay his annual pittance into the charity fund. At the same time there is a man who lives near the Lodge, and has enjoyed the privileges of its meeting and the society of its members for *twenty years*; and in all that time he has not paid one cent into the charity fund, and simply because he was not a member of any Lodge. Now we ask, which is most worthy or unworthy,—he who has failed for one year or he who has failed for twenty years? Yet, as generally taken the man who has failed for one year is unworthy—and he who has failed for twenty years, is in good standing and entirely worthy.

But we are now told that in one case the brother was a member of the Lodge and in the other he was not. And what of that? They

are both members of the great family ; both under the same obligations of duty to the Craft ; and each at least *morally* bound to contribute to the charity funds if he is able. But the one shelters himself under the plea of not belonging to any particular Lodge and thereby evades paying the dime for charity ;—and yet he is a *worthy* brother! No, no ; he is *not* worthy ; and his conduct should receive, as it justly merits, the condemnation of every high minded and honorable Mason. Such have no claims upon the Craft—they are in our estimation, unworthy. It is true that in some cases there may be a reasonable excuse for not being a member of a particular Lodge ; such cases are exempt from what we have said. But even in such cases, the not being a member need not preclude them from paying their quota into the Lodge for charity. And for a man to plead his non-membership as an excuse for not paying his mite into the charity fund, when he knows the rules of the order require him to hold such membership, is to plead his own wrongful act as an excuse for another wrong.

Masonic assistance is due to the *worthy* and none other. It has become very common of late years for men who were once Masons, to be found wandering through the land, and living on the bounty of Lodges. Some of them are dissipated and spend their earnings, (if they ever earn anything) at the doggery ; and when they have no earnings to spend in this way, they do not hesitate to spend what may be given them in charity. Such men are *unworthy*, and should be promptly refused.

There are others again, who were once in good standing ; but when masonry became a word of reproach, and to belong to the Craft was *unpopular*, they deserted the Order and left it to its fate. But times have changed and men have changed. After standing aloof from the Craft for many years, they now wish, in their infirmity and perhaps in their poverty, to come and share the honors and the assistance of Masonry. Are such men *worthy* ? *We think not.* Above all things we despise the friendship that lives only in the sunshine. We would not have a friend who would be such only when we did not *need* a friend. Friendship that will not stand the test of adversity and trial is unworthy the name—we prefer an open enemy to such. They who desert us in the hour of our need, should never be re-entered on the list of friends. They have been tried and found wanting.

We trust the writer of the above query will be satisfied with the answer. If he desires any thing more specific, we are ready to hear from him. We venture this advice to him—never allow the worthy brother to be rejected or refused ; but the times admonish all to guard with sleepless vigilance against the *unworthy*.

ED. REV.

GRAND LODGE OF DELAWARE.

This body held its annual Grand Communication in the city of Wilmington, Delaware, on the 27th of June last. We believe that body never publishes any of its proceedings, and hence we are in the dark as to its labors. We have been furnished with a list of the officers elected for the present year, which we give below—and it is all we *can* give.

William T. Reed, M. W. G. Master; Alfred P. Robinson, D. G. M.; A. Bays, S. G. W.; Samuel Sharp, J. G. W.; Geo. W. Chaytor, G. Sec.; John McClung, G. Tr.

FROM THE FAR WEST.

Osage Nation, Indian Territory, July 14th, 1850.

DEAR BROTHER:—After my respects to you I will say through the mercies of the Grand Architect of the universe that we have safely arrived at our destination in good health.

And in token of my love to you and the good cause of masonry, I have not been unmindful of the Review, here is the result of my labor. * * * * *

The money I have and will pay you on my return home in the last of September if all goes well with me.

I would like to give you an account of an Indian dance that we attended the other evening, and a great many other scenes, if I had time, but our post office is 40 miles from here and our runner is in waiting for these lines, so I must close.

Yours Fraternally, LEVI GUSTIN.

P. S. The Review will be a welcome visitor when it comes, as it will be the only Mason that I will have to converse with in this land of the far west. L. G.

Bro. Gustin is one of our Ohio friends, well tried, true and trusty. We wish him success in his travels over the western frontier, and a safe return to his family and numerous friends in the Buckeye State. ED. REVIEW.

ST. JOHN'S DAY.

Miami Town, July 22nd, 1850.

BROTHER MOORE,—Dear Sir—Acting under authority of the Lodge, and hoping that it would not be unacceptable to you, I herewith send you a notice of our proceedings on the occasion

of laying the corner stone of our new Hall, on the 24th June last having been understood throughout the country that we intended to celebrate the anniversary of the festival of our patron Saint on that day. The brethren from almost every point of the compasses, as well as the citizens of the neighborhood, commenced flocking in at an early hour in the morning. Our Lodge-room being too small to accommodate the brethren in attendance we procured the use of the church where, at ten o'clock, the Lodge was called to order by our acting Master, Brother Jas. Chambers. The Grand Lodge having been called to labor by our R. W. Deputy Grand Master Brother Graff,* repaired to the church where they were received with the usual honors;—after which the procession was formed under the direction of Brother General John McMakin of Marion Lodge, assisted by Brother Samuel Arnold of Columbia Lodge and Alfred Bowlby of Yeatman Lodge. The procession accompanied by a band of music, marched through the principal streets of the village to the site of our new Hall, where all things being in readiness, the corner stone was laid with appropriate ceremonies. The procession was again formed and proceeded to the orchard of Brother Samuel Arnold where a prayer was offered up to the throne of Almighty God by a worthy Brother the Rev. B. P. Wheat, after which Brother Stanley Matthews, delivered a very able address appropriate to the occasion.

The procession then returned to the church, when on motion the following Resolutions were unanimously adopted:

1st. *Resolved*, That the thanks of Columbia Lodge No. 44, be and are hereby tendered to our Right Worshipful Deputy Grand Master, Brother Graff, as well as all his assistants, for their services on the occasion.

2nd. *Resolved*, That a committee of three be appointed to wait upon Brother Matthews and request a copy of the address delivered by him on this occasion for publication.

3rd. *Resolved*, That the Secretary be directed to forward a copy of the proceedings to Brother Moore, with a request that they be published in the Masonic Review. The Lodge was then closed in due form, after which the Brethren repaired to the hotel where a splendid dinner had been prepared by our friend Mr. John D. Galbreath, after partaking of which, the Brethren dispersed to their several homes, in peace and harmony, mutually pleased with each other.

Fraternally Yours, JOHN G. McCULLOUGH,
Secretary of Columbia Lodge No. 44.

*Bro. Graff is not the D. G. M., but was acting as the Deputy.—Ed. Rev.

ST. JOHN'S DAY IN CALIFORNIA.

*Alla California Feather River Diggins,
Long's Bar, June 25, 1850.*

EDITOR OF REVIEW—Dear Brother,—The undersigned were appointed a committee to transmit to you a copy of the proceedings of the Brethren of Pacific Lodge, at the celebration of St. John's Day, the 24th inst, and allow us by way of prelude, to give you a short description of our Lodge, Hall, &c.

We are working under a Dispensation, granted by the M. W. Grand Lodge of the State of Illinois, on the 17th March, 1849, and directed to our R. W. Brother, Nelson D. Morse, P. G. M. and are the recipients of the efficient and distinguished services of Brother Morse as W. M.

We are working in an unhewn log cabin, roofed with canvass, banked up four feet high with dirt, upon the outsides ; excavated two feet deep within ; the walls, the ceiling, and the stands are covered with calico, of our characteristic color ; the earthen floor, and the rough seats we sit upon, complete the description of our Hall ; but the sacrifices offered upon our altar, ascend to our Supreme Grand Master, as pure and sacred as if surrounded by all the glittering tinsel of our more favored sister Lodges, and the spirit that fills our humble Temple, flows from our inmost hearts, as a perpetual incense offering to the Great Head of Masonry.

Our Lodge was instituted on the 31st day of March, 1850, by Brother N. D. Morse, W. M. ; twelve brethren present. Since then, Brother Wm. C. Smith has been elected S. W. ; Brother C. E. Rand, J. W. ; Brother J. Roth, T. ; Brother C. Colton, S. ; Brother W. T. Sexton, S. D. ; Brother W. F. Nevitt, J. D. Eight brothers have been received ; twenty-four initiated ; nineteen have been passed, and sixteen have been raised.

So much for our work, now for our celebration. At one o'clock, our company, consisting of about forty brethren, under the direction of Brother R. C. Baker, as Marshal, formed in procession at the Hall, and marched to the Placer House, where we found the festive board replete with all the delicacies, and they were not inconsiderable, either in quantity, quality, or variety, that could be procured by the best efforts of the inimitable Bent & Co., our worthy hosts ; and graced by the presence of four Master Mason's wives, and it is doubtless unnecessary for us to say to you how high (and especially in this country) the society of the ladies is prized, nor that under the peculiar and interesting circumstances that surrounded us, the feast was joyous.

After the cloth was removed the following toast, by the Brother S. D. was then read :

The Day we Celebrate—Sacred to the great benefactors of our Craft ; may it, upon each annual return, find the Craft throughout the earth, bound closer and still closer by the mystic tie of Brotherly Love, Relief, and Truth. Which was responded to by visiting brother W. Easton, in a few pertinent and eloquent remarks, upon the past beneficences, the present efficiency, and future hopes of our order.

The following toasts were then read and appropriately responded to.

By Brother Wm. C. Smith—Our Order—May it ever be ready to stay its wrath, and unfold its mercies. May there be wisdom in all its designs, strength of mind in all its difficulties, and beauty of harmony in all its actions.

By Brother C. F. Colton—Masonry—The same yesterday, to-day, and forever ; whose mystic tie has from age to age united the Craft by the indissoluble bonds of Friendship, Morality, and Brotherly Love.

By Brother W. T. Sexton—The memory of Washington, Warren, and La Fayette—names ever revered by Americans and Masons—Their bravery in battle was equalled only by their private virtues ; their devotion to their country, only by devotion to the Craft.

By Brother C. E. Rand—Our Masonic friends throughout the earth, who hail with us this festival day—May unity, peace, and plenty attend them, wherever they may be.

By Brother G. P. Saunders—Mason's Wives, and Mason's Sweethearts—though far distant, still remembered—May the bliss of an early reunion more than compensate for the pain of parting.

By Brother R. C. Baker—The Grand Lodge of Illinois, and Pacific Lodge working under her dispensation—If the former never has a less worthy offspring than the latter, she will take a high place in the firmament of Masonry.

By Brother J. B. Boon—The Blue Lodges of America—May they never want the *corn of nourishment*, the *wine of refreshment*, and the *oil of joy*.

By Visiting Brother J. W. McCorkle—The young Masons of Pacific Lodge, U. D.

“The golden ornaments of the Temple.”

By Brother H. C. Riordan—Our mothers and sisters at home—though absent yet ever dear—May the former always receive from us filial affection and implicit obedience, the latter a brother's protection and a brother's love.

By Brother J. B. Carter—Masonry—May it be in all time to come as in times past, the garden of virtue ; the handmaiden of religion, and the sunlight of benevolence to the widow and the orphan.

By Brother C. F. Colton—The ladies who have graced our festival by their presence—May virtue grace their lives, as beauty does their persons, and they thereby be rendered worthy companions of Master Masons.

By Brother C. C. Carter—Beauty—It ennobles truth, strengthens and enriches faith, begets hope and adorns charity.

By Brother W. T. Sexton—Our W. M. Brother Nelson D. Morse—A Craftsman, who as Master or Grand Master, needeth not to be ashamed. As a citizen, excelled by none in social and moral virtues. As a Mason, excelled by none in the knowledge of its mysteries May he long live guarded by the mystic circle of Brotherly Love, to enjoy his well-earned fame. May the rugged passage to the tomb be made smooth by the soothing voice of domestic happiness, surrounded by brothers with warm hearts and open hands. And when he shall have reached “that undiscovered country, from whose bourne no traveller returns,” may he by the benefit of his pass, a pure and blameless life, gain a ready admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

By the Orator—The memory of Robert Burns.

Song—Burns' Farewell.

And with music, song, and cheerfulness, the evening passed pleasantly away; and allow us to boast, that although gathered together, as it were, from the four corners of the earth, surrounded by the peculiar circumstances of our situation, here temporarily located in this far off land, separated far from our earlier associations, unrestrained by many rules of society, to which we have been accustomed, and unchecked by any, yet the Genius of Masonry was commensurate to the occasion; not one note of discord was heard, and all

"Went merry as a marriage bell,"

nor was the interference of the worthy J. W. once required.

At the sound of the Gavel, we returned to the Hall, and separated to return to our respective "diggins."

We remain yours, fraternally,

WARREN T. SEXTON,	} Committee.
C. F. COLTON,	
C. C. CATLETT.	

RESTORATION---ITS EFFECT.

BROTHER MOORE,—The brethren of my acquaintance are in some doubt on the following points:

A lodge suspends a brother: an appeal is taken to the Grand Lodge, which decides that the charges were groundless, reverses the decision of the sub. lodge, and reinstates the Brother to all the rights of Masonry.

Is the Brother still a member of the sub. lodge with the same rights as before, or is it right to receive him back by ballot, and stand a chance of *rejection* on the matter growing out of the *original* cause of suspension?

Can you enlighten us?

Yours.

We doubt whether we can. It has been well settled that when an appeal is taken in case of expulsion, and the Grand Lodge reverses that decision, and the Brother is restored to the rights and benefits of Masonry, *he is not thereby* restored to membership in the Lodge. We are inclined to think, however, that the reverse would be true in case of suspension. Are we right? Who will answer?

IMPOSTOR.

Zanesville, O., July 31, 1850.

C. MOORE, Esq.—Dear Sir and Brother,—I take this opportunity to inform you that there is a young man, by the name of Andrew Jackson Frances, who is endeavoring to pass himself on the Fraternity of Freemasons as a regular M. M. He has resided in Belmont county, and says he was made there. His father resides in Zanesville, and this man follows peddling through the country, and since his imposition has been found out here, he has attempted to enter other lodges. We have

sent several letters to the different lodges in our vicinity with the request that they would write to others ; and this is to inform you and also to caution you against him, for he is well calculated to deceive. You will please insert in your *Masonic Review* these facts. He is a great vagabond, and will say or do anything to accomplish his end.

I remain yours, truly and fraternally,

JOHN REDMOND.

MASONIC REGISTER.

Princeton Lodge, No. 27, located at Princeton, Dallas county, Arkansas. Joseph W. Grey, W. M. ; Samuel A. Sanders, S. W. ; E. M. Harris, J. W. ; James Withers, S. D. ; William B. Langley, J. D. ; Samuel G. Smith, Secretary ; T. F. Sorrel, Treasurer ; R. K. Dawson, Tyler.

Regular communications on 2nd Friday of each month.

Newark Lodge, No. 83, Newark, Wayne county, New York. John Daggett, W. M. ; Charles Hudson, S. W. ; James H. Wilson, J. W. ; Samuel Baldwin, Secretary ; James P. Barth, Treasurer.

Newark Chapter, No. 117. John Daggett, H. P. ; V. G. Barney, King, ; M. B. Whitmore, Scribe, Samuel R. Dudley, Secretary ; Jas. P. Barth, Treasurer.

OBITUARY NOTICES.

New Prospect, Ala. Beacon Lodge, No. 66, A. D. 1850, A. L. 5850.

Whereas it has pleased Almighty God to take from among us our Brother Walter R. Ross, long known and highly esteemed, not only as a high minded, virtuous and useful citizen, but as a most worthy brother, whose cardinal principles, not only in profession but in practice, was friendship, morality, and brotherly love.

Therefore, Resolved 1st.,

That this Lodge, of which he was recently a member, the Havana Lodge, of which he died a member, and the Fraternity at large have sustained by his death an irreparable loss.

Resolved 2nd,

That we do most heartily unite with the afflicted widow of the deceased in mourning our departed brother, fondly hoping that our loss may be his great gain.

Resolved 3d,

That we wear the usual badge of mourning for the space of thirty days.

Resolved 4th,

That a copy of the above resolutions be transmitted to the widow of the deceased, and to the *Masonic Review*.

By order of the W. M. and Brethren.

I. K. ELLIOT, *Secretary*.

DEATH OF PRESIDENT TAYLOR.

Santa Rosa Lodge, No. 16.—Milton, Florida, July 20, 1850.

On motion of Brother James M. Landrum, the following preamble and resolutions were offered and unanimously adopted :

Whereas it has pleased the supreme Architect of the universe to remove our worthy and beloved brother, General Zachary Taylor, the President of the United States, from his exalted station on earth to a seat in the Grand Lodge above ; it, therefore, becomes our duty to offer an humble tribute of respect for his many virtues as a hero, a statesman and a Mason, exemplified in a life devoted to his country and the cause of benevolence. Therefore,

Resolved, That we deeply lament the death of our beloved brother ; but in humble submission we bow to the will of our great Grand Master, and exclaim, " the Lord gave—and the Lord taketh away, blessed be his holy name."

Resolved, That while the Fraternity mingle their tears of sorrow with our bereaved country, and with the widow and relatives of the deceased ; their sympathies for the loss of one so distinguished in the councils of his country and precepts of Masonry, will ever be cherished with the deepest sorrow.

Resolved, That the members of this Lodge will wear for the space of thirty days, the usual badge of Masonic mourning, as a testimonial of their respect for the memory of their departed brother.

Resolved, That the Secretary of this Lodge be instructed to cause a copy of these resolutions to be presented to the Secretary of State of the United States, and to the widow of our deceased Brother, whose afflictions we will ever remember in our devotions at a throne of grace.

Resolved, That a copy of these resolutions be sent to the *Masonic Review*, Cincinnati, for publication.

E. S. Amos,

Secretary, Santa Rosa Lodge, No. 16.

Was General Taylor a Mason ? This question has been frequently asked us, and from the best information we have been able to get, we have come to the conclusion that he was not. Perhaps, however, our brethren of Florida are better informed on this subject than we are.—
ED. REVIEW.

Masonic Hall, Okoloma, Miss., June 25, A. L. 5850.

DEAR BROTHER MOORE,—At a special communication of *Prairie Lodge No. 87*, held this day at eight o'clock A. M., the following resolutions were adopted :

It having pleased Almighty God in the dispensations of his providence, to remove from this temporary existence to one of eternal duration our much esteemed and well beloved Brother, Benjamin Steele, therefore

Resolved, That it is with unfeigned feelings of regret that we learn of the loss of so estimable a brother from among us ; and that in his death we feel sensibly our deprivation of an exemplary Mason and a worthy citizen.

Resolved, That while this Lodge experiences in his death, the loss of one of its most worthy members, the Fraternity at large are also deprived of a devoted patron and a true Brother.

Resolved. That in testimony of respect to the memory of the deceased, we will wear the usual badge of mourning for thirty days and that the implements and symbols of this Lodge, be clothed in mourning for the same length of time.

Resolved, That the Secretary be instructed to communicate these resolutions, under the seal of the Lodge, to the near relatives of the deceased, and that he transmit a copy of the same for publication to the editor of the *Masonic Review*.

J. W. SPEIGHT, W. M.

A true copy from the minutes.

W. B. WILKES, Sec'y.

At a meeting of St. John's Lodge, No. 219, A. Y. Masons held at their Hall, in Pittsburgh, Pa., the 11th day of July, 1850, the following resolutions were unanimously adopted :

Whereas. Brother George W. Layng has been unexpectedly called by death from among us, and as it is proper on such occasions to express our sorrow and submission to the dispensation of divine providence as well as our sympathy with the bereaved wife, relations, and friends of the deceased. Therefore,

Resolved that in the death of George W. Layng, his amiable wife has lost an affectionate husband, his children, a kind and indulgent father, our community a valuable citizen, and our order a worthy member.

Resolved, That we sincerely sympathise with the bereaved wife and family of our departed brother, in the irreparable loss they have sustained.

Resolved, That the foregoing resolutions be entered on the records of this Lodge, and the Secretary transmit a copy thereof to the wife.

A. LINDLE, W. M.

THOMAS OLIVER, Sec.

Died, at the residence of his brother, on the 13th June, 1850, Wm. J. Stewart, a worthy Brother Master Mason, and member of Washington Lodge, No. 122, Moscow, Ohio. At his own request, he was interred by the Lodge, of which he was a member, with the usual Masonic ceremonies. By order of the Lodge,

Moscow, Clermont Co., O.

J. R. DAVIS, Sec.

July, 15, 1850.

Delphi. Ind., July 18, 1850.

BROTHER MOORE—By order of our Lodge I send you the following for publication. Newton F. Gist, died June 19, 1850.

Hall of Mount Olive Lodge, No. 48, June 20th, 1850, called meeting.

The following resolutions were unanimously adopted :

Resolved, That we, the members of Mount Olive Lodge, No. 48, do hereby express our deep and heartfelt sorrow, at the mournful bereavement which has vacated the place of a warm hearted brother and high minded gentleman, who in the meridian of life, was yet occupied in the active and affectionate offices of the domestic circle, and discharging the duties of a public spirited citizen and a kind neighbor.

Resolved, That this Lodge deeply deplore the affliction thus visited

upon the family of our deceased Brother, and tender to them our sincere sympathies in the irreparable loss they have sustained.

Resolved, That a copy of the above resolutions be presented to the family of the deceased, and be published in the Cincinnati Masonic Review. By order of the Lodge. JOHN M. BOWMAN, *Sec'y.*

Note by the Editor.—Brother William S. West, of the same Lodge, died July 6, 1850. Suitable resolutions of respect were adopted by the Lodge and sent us for publication; but we are compelled to omit them for want of room.—[Ed. Rev.]

Lagrange, Ia. January 30th, 1850.

At a regular meeting of Meridian Sun Lodge, No. 76, on Wednesday evening, December 26th, A. D. 1849, A. L. 5849., the death of our late Brother Joseph P. Drugan was announced who died in California.

Whereupon a committee of three were appointed consisting of Brs. Warren F. Lee, John Moore and William A. Sanger to draft a notice of the same expressive of the sense of this Lodge on the melancholy occasion.

Whereas it has pleased Almighty God, the Great Architect of the Universe, in his wise and mysterious providence, to call our worthy brother, Joseph P. Drugan, from his labors here on earth to that Lodge above not made by hands, but eternal in the heavens, there to enjoy in union with the souls of our departed brethren the just reward of a virtuous Mason.

Therefore Resolved, That while we place the records of our brother's decease among the archives of our Lodge, and humbly bow to the will of our Divine Master, we would express our deep regret that we are called upon to mourn the loss of a brother in the prime of life and usefulness, in a distant land, unattended by those kind sympathies, that among friends smooth the pathway to the tomb.

Resolved, That the brethren of this Lodge deeply sympathize with the bereaved mother and friends of our deceased brother, and hereby tender them our condolence.

Resolved, As a tribute of respect to our departed brother, that the preamble and resolutions appended, be entered upon the proceedings of this Lodge, and an attested copy be forwarded by our Secretary to the mother of our deceased brother, and Brother Moore, editor of the Masonic Review, and request their publication.

Attest: John Kromer, Secretary.

EXPULSIONS.

We are advised of, and requested to publish the following expulsions: GEORGE A. CHASE, by Springfield Lodge No. 43, Indiana.

JAMES C. W. EVANS, by Corinthian Lodge, No. 111, McConnelsville, Ohio.

HIRAM NORRIS and ALFRED E. BOULTON, by Augusta Lodge, No. 80, Augusta, Kentucky.

PHILANDER C. LEAVITT, by Goshen Lodge, No. 119, Goshen, Ohio.

EDITOR'S TABLE.

CLOSE OF THE VOLUME.—The present No. closes the 5th vol. of the Review. For five years we have labored for the benefit of the Craft; and in this labor we have withheld no sacrifice. Early and late; amid encouragement and discouragement, we have toiled to spread *light and information*. We did not suppose, when we embarked in this work, that we could please every body; but we have done the best we could under the circumstances. A few—a *very* few, have withheld their approbation; but we are gratified in being assured by the great body of our patrons, North and South—East and West, that our well-intentioned efforts have met their approval. On some matters of importance we have differed in opinions with some of our best friends; but our opinion has been frankly and freely expressed, and we have always had an ear for good and wholesome advice.

In our extensive correspondence with Masons all over the U. States and in Europe, we have cultivated friendships that we prize above estimate. The names of many “good and true” are graven upon the tablet of memory, and we shall frequently recall them in the future with emotions of delight.

The future—but where is the future! We may not live to see the close of another volume; but should we be permitted to continue in our present post, we hope in the future to form still other acquaintances, and to draw closer the bounds of those already existing. To “*love one another*” is an injunction of our patron, the sainted JOHN. And while we would endeavor to cultivate this towards all men, we would do it especially towards our “brethren of the mystic tie”. And that fraternal affection began in the Lodges below, we trust may be perfected, when we are “called from labor” to

“That Grand Lodge that’s far awa.”

If, in what we have written and published we have given offence or pain to any one, it has not been designed, and we sincerely regret it. In the path that duty to the Craft—the *whole Craft*, has pointed out, we have endeavored to walk; to be useful to the whole has been our design. And we trust that design has been, to some extent at least, accomplished.

We shall make but few promises for the future. All we will say is—*we shall do the best we possibly can*. Help us, brethren, and we may, by your patronage, your counsel, and your assistance, be able to do a great deal. “So mote it be.”

IN ADVANCE.—We issue the present No. in advance of the usual time, to get leisure to make some arrangements to begin the new vol. Our next No. the first of the volume, *may* be delayed until the 10th or 15th of the month.

OUR FRIENDS IN OHIO, will please send in their names for the next volume of the Review as early as possible. The money can be sent by the delegates to the Grand Lodge in October.

KENTUCKY.—Our subscribers in Kentucky and Indiana can make their remittances by merchants and others visiting this city on business. The names of subscribers should be sent in, by mail or otherwise, as soon as possible.

IMPORTANT.—It is of great importance to us to know how many copies of the Review to print at the beginning of the volume: and to enable us to do this, we beg our friends to procure and send us immediately the names of subscribers in their vicinity.

CZAR JONES, formerly of Jackson, Mich. having removed from that place without advising us of his whereabouts, will please let us know, and we will *send him his bill*.

MEDICAL COLLEGE OF OHIO.—We invite the reader's attention to the card of this institution published on our cover. The Professors are among the ablest and most distinguished of the Profession; and the facilities in the Medical College of Ohio, for acquiring a thorough medical education, are equal, if not superior, to those of any kindred Institution.

LIFE INSURANCE.—Our good friend and Brother S. D. Palmer, No. 51, Main street, in this city, has been appointed agent for the National Safety Life Ins. and Trust Company of Philadelphia. The Company is said to be a good and safe one, and takes insurances on lives *lower* than any other Company. Every prudent man should take an insurance for the benefit of his family; and we advise our friends to call on Bro. Palmer and examine for themselves. We know *him* to be "all right."

BOOK NOTICES.—We are indebted to the Messrs. Applegate, publishers, of this city, for the following works:

POCKET BIBLE.—This is a small and neat pocket edition of the "Book of books," published in London. It is most tastefully bound and has a neat clasp to secure it upon being closed. The typography is very superior; the print, being remarkably clear and distinct. Upon the whole it is one of the neatest editions we have ever seen.

SACRED SCENES AND CHARACTERS, By J. T. Headly. This is a neatly got up little work, descriptive of scenes and characters referred to in the Old Testament. A most interesting little book, and can be read with profit both by old and young.

HEADLY'S SACRED MOUNTAINS.—This is another work by the same author, and a most delightful work it is. The description of one of the mountains in the list is fully worth the price of the book.

The above works are for sale by H. S. and J. Applegate, No. 43, Main street, Cincinnati, where they have removed from 39, Main street. Call and get them.

OBITUARIES.—Our pages, the present month, give painful evidence of the mortality prevailing every where. Many "good and true"—many loved and cherished ones, sleep the sleep of death. Our M. W. Grand Master, in this state, has been very ill; but we are glad to hear he is recovering. The cholera has almost left this city at this date, (Aug. 14th,) and in a week or two our city will be blest with usual health.

APPOINTMENT.—Our lamented Brother Lapham, lately deceased, was chairman of the committee on Foreign correspondence in the G. Lodge of Ohio. The M. W. Grand Master has been pleased to appoint our distinguished Brother Prof. L. M. Lawson of this city, to supply the vacancy.

DIED.—In this city, July 20th, 1850, Bro. Darius Lapham in the — year of his age. Bro. L. was a most estimable man, and his loss to the community and the social circle cannot easily be repaired. We proffer our warmest sympathies to his afflicted wife and family. The different Masonic bodies, of which Bro. Lapham was a member, adopted suitable resolutions of respect and condolence; but we have not been furnished with a copy.

DISCONTINUED.—By our terms the Review will be discontinued when the year for which the payment has been made has expired. Our friends will bear this rule in mind and send on their names as early as possible.

DOCUMENTS.—We are under obligations to friends for many documents, not especially acknowledged in our pages. We hope our friends will continue to favor us in this way. Any thing of interest to the Masonic world is of value to us, and we shall be thankful for a continuance of all such favors.

WANTED.—No. 1 of vol. 1 of this Review. We will also give the 5th or 6th vol. for vol. 1, 2, 3, or 4. We should be glad to have 25 complete sets of the entire work. Who will send us either of the first four vols. for vol. 5th or 6th? Let us hear soon.

DAGUERREIAN.—Miss H. D. Bartlett, at her rooms, N. W. corner of 4th and Race streets, takes portraits by this art in the most perfect and beautiful style. We have rarely seen better pictures than in her rooms, and we advise our friends to extend their patronage to this estimable young Lady. In taking the Editor's likeness, we think she must have improved upon the original; or else her agreeable and intelligent conversation during the process, put him in an extra good humor, and made him look better than he usually does.

MASONIC UNION.—The 3rd No. of this magazine has just come to hand. (Will Bro. King send us the first No.?) It is a neat monthly of 32 pages, published by Finlay M. King, Auburn N. Y. Price \$1, 00 in advance. We wish Brother King success in his undertaking, and commend the "Union" to the patronage of the craft.

PROSPECTUS

FOR MASONIC REVIEW—SIXTH VOLUME.

To every friend of the Review:

The 6th volume of this cheap and popular magazine will commence on the first of October, 1850. As the Review is devoted exclusively to the interests of Freemasonry, and depends upon the craft alone for support, I respectfully request that you will use your exertions to give it a wide and extensive circulation.

The Review will continue to be the advocate and exponent of Ancient Free-

masonry.—in its **SIMPLICITY**—its **PURITY**, and its **SUBLIME MORALITY**. In addition to these features, I shall endeavor to embellish and beautify the next volume in various ways, to an extent proportionate with the patronage received. At least one, and perhaps several well engraved Portraits on steel will appear in the volume. I shall also republish in the next volume, such interesting and valuable masonic works as are not easy of access, yet of value to the craft. I am trying to make arrangements to secure, the coming year, an able travelling correspondent among the craft in Europe, and hope to succeed. This, if successful, will be a very valuable feature, and add greatly to the interests of the work.

The price of the Review is put so low that all may avail themselves of it if they wish. If you will procure and send me ten or more subscribers, with the money, I will send you one copy for your trouble; and for every eight additional subscribers you send, with the money, I will send one copy to any poor and deserving brother you may name. I trust that every old subscriber will continue his patronage to the Review, and that many new ones may be added; and by this means our circulation, as well as the usefulness of the work, will be greatly increased. There are many Lodges, among the members of which the Review does not circulate at all, or but to a very limited extent. This should not be, and I trust the members of every Lodge will promptly extend to the Review a liberal Patronage.

TERMS: ONE DOLLAR per year, payable in advance. The credit system is entirely discontinued. It must be paid for when ordered, or it will not be sent. This I find absolutely necessary; otherwise the work cannot be sustained at so low a price, and especially with so many embellishments,

SUBSCRIBERS IN THIS CITY will be charged \$1.25 as heretofore, and have the work delivered by a carrier. In any other town or city where there are one hundred or more subscribers, the same arrangement will be made if desired. I should be glad to know early in September how many will be subscribed for in your place, so as to know as near as possible how many to print.

Do not send the money by mail, unless specially ordered—except at your own risk. You will send the name and address of subscribers by mail as soon as possible, and plainly written. Retain the money and send it by private hands; or procure a draft on this or any eastern city, or on New Orleans, or procure a certificate of deposit in some good Bank, payable to my order, and send me by mail.

My dear sir, will you help in this enterprise—in circulating the work? Place this before your Lodge, present it to each Brother you meet, urge all to take it, and procure and send as many subscribers as possible. Send as *early* as you can, that I may know in time how many to print. The Review is the cheapest, and has been so far the most widely circulated periodical of the kind in the world. By long and unwearied exertions, it has won its way to the affections of the craft in every quarter of the land. We intend to maintain its elevated position; and keep it, as it now is, in the van of every thing else.

Very truly and fraternally yours, &c.,

C. MOORE, *Editor and Proprietor.*

List of business letters, containing remittances, received at the Review office, from June 25th, to August 13th, 1850, inclusive.

OHIO.—W P Camden, 1,50; M Z Kreider, 4,50; K Jarvis, 1,00; J N Brittingham, 1,00; W Jessup, 1,00.

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